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ABSTRACT

Methods and resources available for teaching about black culture and history in Africa and America are evaluated. An introductory essay, "The Black Experience: A Historical Overview," emphasizes aspects of black history which most black scholars deem relevant for correcting error and distortion, filling gaps of knowledge, and helping black youth establish their identity. Curriculum packages developed by school districts were evaluated according to 1) whether their assumptions were based on African values and perspectives, 2) whether they destroyed stereotypes held by non-black students, and 3) whether they provided positive identity reinforcements for black students. Of 236 packages evaluated, 40 are recommended for use and are described here. They are arranged according to classroom type (all black, all white, mixed) and by grade level (K-4, 5-8, 9-12). The packages are all available on microfiche. An annotated list of books, periodicals, and films which can be used as resources is included. (JK)

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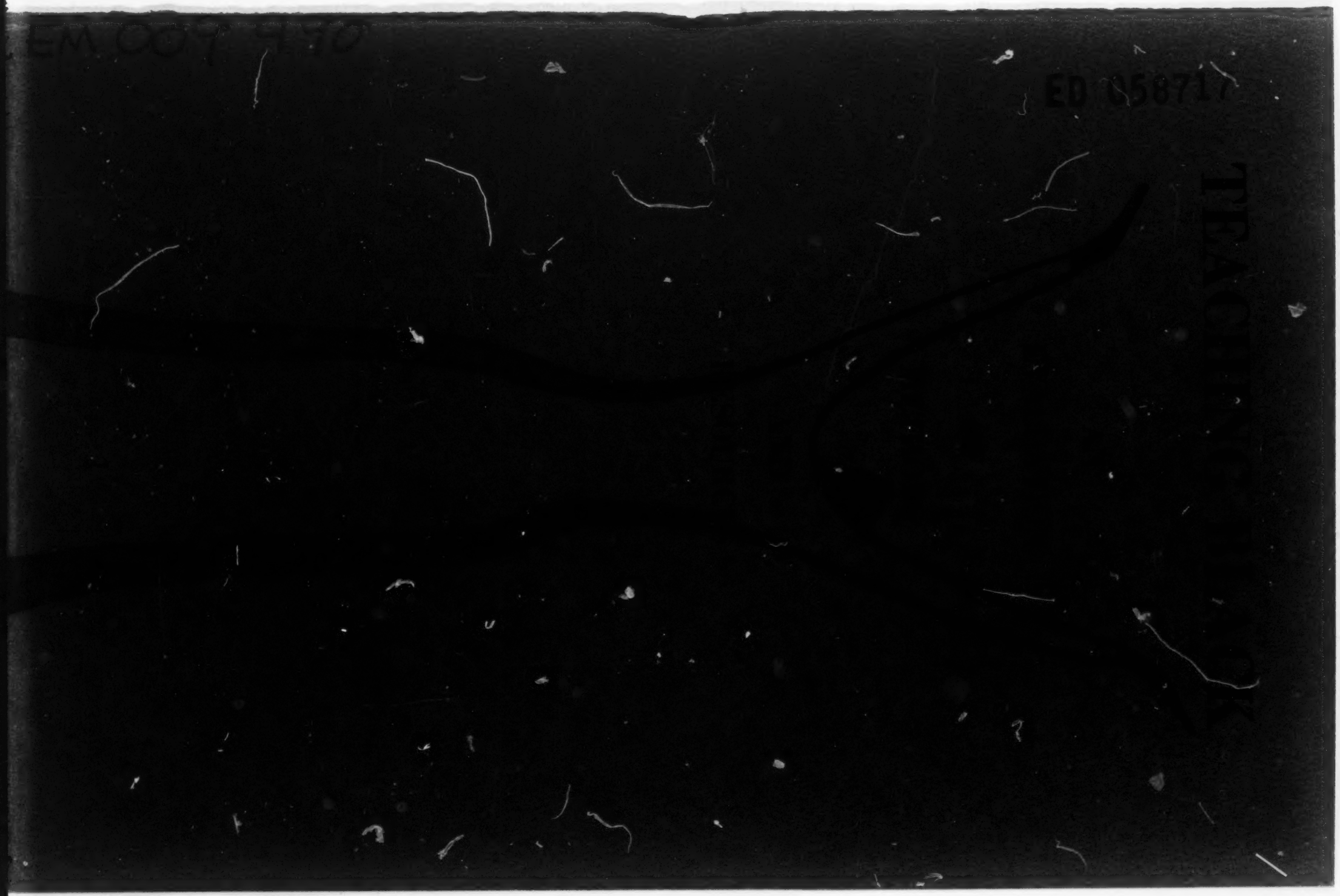

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TEACHING BLACK

An Evaluation

of

Methods and Resources

Compiled by the Staff
of the

MULTI-ETHNIC EDUCATION RESOURCES CENTER,
African and Afro-American Studies Program,
Stanford University, California

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PREFACE

In order to be effective, programs of compensatory education must not only be excellent educational programs, but they must be designed to meet the needs of the particular student population they are to serve. As local school districts have tried to devise curricula to meet the needs of children of all ethnic groups, it has become apparent that there is a need for materials created specifically to help students develop stronger self-concepts and positive attitudes and social values.

Three school agencies have assumed leadership in compiling bibliographies of such materials. Funds provided under Title I of the Elementary and Secondary Education Act of 1965 were used by the San Jose Unified School District to prepare Spanish American materials, by the San Jacinto Unified School District to prepare American Indian materials, and by the San Mateo County Office of Education to prepare Afro-American materials. The bibliography published herewith deals only with teaching the Black Experience.

It is sincerely hoped that these bibliographies will be of value to teachers and administrators as they attempt to improve the curricula of their districts and to provide innovative and meaningful programs for the education of all children.

State of California
Department of Education
Sacramento, California

WILSON RILES, Superintendent of Public Instruction and Director of Education

LEO R. LOPEZ, Associate Superintendent,
Chief, Division of Compensatory Education

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Program Development
Division of Compensatory Education

ACKNOWLEDGMENTS

With a grant funded under Title I of the Elementary and Secondary Education Act (ESEA) 1965, the Office of the San Mateo County Superintendent of Schools, Dr. J. Russell Kent, Superintendent, assumed the responsibility for compiling an annotated bibliography of curriculum materials and resources on the Black Experience. To aid in the design of this project, and also to ensure that the materials gathered would reflect the perspective of the Black community, Professor St. Clair Drake, Chairman of the African and Afro-American Studies Program at Stanford University, was asked to be principal investigator.

A steering committee was established to advise Professor Drake and to coordinate the project. Five members of the committee, which met monthly for the duration of the project and gave advice regarding the development and completion of this document, were chosen from the office of the San Mateo County Superintendent of Schools: Chester Maul, Coordinator of Guidance and Testing, and Director, Title I, ESEA, who served as chairman; Dr. Elaine Barnes, Director of Education; Dr. F. Curtis May, Coordinator, Library Resources and Services; Doris Ward, Coordinator of Intergroup Education; and Arnim Weems, Assistant Superintendent of Education. From Head Start came its local director, Alison Glickman. From the Multi-Ethnic Education Resources Center (MEER Center) of Stanford University came Ronald W. Bailey, its director, and Janet Cheatham Saxe, the research associate. Dr. Drake attended some of the committee meetings in his capacity as supervisor of the MEER Center.

The document as presented, although published by the Office of the San Mateo County Superintendent of Schools under a federal grant, has been the primary responsibility of the MEER Center. In addition to the MEER Center staff members listed above, credit must be given also to the following members whose assistance in the actual compilation of the materials was invaluable: Linda Hughes and Wanda Johnson, typists; and Linda Bunton, Anthony Rogers, Cynthia Bailey, Annie Lyles and Sharon Brown, research assistants.

Three consultants assisted the staff of the MEER Center in the actual evaluation of curriculum packages. The consultants were selected because of their training and experience with various aspects of public education and to supplement the training and experience of the professional staff. They were: Warren Hayman, now assistant superintendent of the Ravenswood Elementary School District, East Palo Alto, California, formerly principal of Belle Haven Elementary School in Menlo Park, California, and a consultant with the Follow-Through Program; Martha C. Mitchell, a veteran of twenty years as a public school teacher and principal, and a former consultant for Multi-Cultural Education in the Palo Alto Unified School District; and D. Delores Watson, a graduate student in Educational Psychology at Sacramento State College, an experienced researcher in education, and a former teacher at Southern Illinois University, East St. Louis.

The following administrative officials of Stanford University were especially helpful during the entire period of planning and execution of the project: Provost William F. Miller (who was Vice President for Research when the project began); James E. Simmons, Assistant to the President for Minority Affairs; Gordon E. Wright, Associate Dean, Humanities and Sciences.

OBTAINING CURRICULUM GUIDES

Information on the availability of any package* in its original form may be obtained by writing the person or place designated as the source at the beginning of each evaluation.

The San Mateo County Office of Education, through its Education Resources Center (ERC), has the recommended packages available on microfiche.** An ERC order number is included in the citation of the packages. Packages of microfiche may be ordered from the

Education Resources Center
San Mateo County Superintendent of Schools
590 Hamilton Street
Redwood City, California 94063

at 25¢ per microfiche. Checks may be made payable to the San Mateo County Superintendent of Schools. Educators in San Mateo County may obtain fiche in small quantities at no charge. Educators in counties that contract for services with the Education Resources Center should contact their county representative for information on how to order materials.

*The term "package" is used here to denote curriculum guides, lesson plans, teacher's guides, bibliographies, lists of resources, and teaching aids as differentiated from "items," which are individual books, recordings, films, etc.

**A microfiche is a 4"x6" sheet of film, about the same size and thickness as a paper index card. Each card holds up to eighty images of 8½"x11" sheets of paper. Microfiche require special readers; potential users should check on the availability of readers before ordering. College and public libraries, and school systems with well-equipped audio-visual facilities are likely sources.

INTRODUCTION

Teaching Black represents a new approach to what has in the past been referred to by a variety of changing names: "inter-cultural studies," "inter-ethnic studies," or even the far too broad designation of studies in "inter-group relations." The design of this handbook proceeds from a basic fact of contemporary American life, namely, that a number of ethnic minorities perceived by the dominant majority as "non-white" have been challenging the values and assumptions that white Americans have employed to explain the minorities' presence in America, to rationalize their slow attainment of equality, and to define their very existence as "a social problem." They have been refusing, too, to accept the traditional rules of the game laid down by white Americans for expressing their grievances or for collaborating in working out their destiny on this continent where history has placed them all.

Victimized, as individuals and as groups, by racial prejudice and discrimination, their cultures defined patronizingly or with derogation as "deviant," and denied access to effective or decisive political and economic power, members of these groups have developed new dimensions of awareness and solidarity during the past decade, existing as they do within an affluent society, and exhibiting what sociologists call a sense of "relative deprivation." An educated, aware, sensitive, and militant leadership has emerged within each group. It has led tens of thousands to the point where, as they rise up with a new-found sense of dignity, they reject the very names their oppressors imposed upon them in the past, preferring to call themselves "Chicanos" instead of Mexican-Americans or "Native Americans" instead of Indians. A new identity demands a new name.

This collective upsurge began among the 25,000,000 descendants of ex-slaves to whom the term "Negro" (slurred in the South by white liberals into "nigra" and corrupted everywhere into "nigger") became for many a symbol of past indignities and unacceptable compromises. "Black is beautiful" became a rallying slogan for the youth who refused any longer to view their color, hair, and features with shame, a counter-assertion within a "white" culture where the word "black" is used to refer to things undesirable or evil. Those most conscious of the need to have firm historic roots and contemporary international ties, have revived a term once widely used within the group, "Afro-American" or "African-American." They point out that this parallels a practice already legitimized by others who see value in a pluralistic society and reject the "melting pot" myth: Irish-Americans, Japanese-Americans, Jewish-Americans, Italian-Americans, etc.

Any successful approach to ethnic studies must take these recent trends into account, primarily because the young ethnics with whom teachers are in contact have been socialized, in part, by their impact. Therefore, this handbook contains a brief essay on "The Black Experience: An Historical Overview." It has been written by Ronald Bailey, director of the study, a graduate student at Stanford University who is a Danforth Fellow specializing in Black Studies, and Janet Saxe, Research Associate. They write from a "black perspective," emphasizing those aspects of Black history that most Black scholars deem relevant for correcting error and distortion, filling gaps left by design or ignorance, and helping Black youth in their identity quest.

Historical and cultural materials are always presented from *some* "perspective," some point of view. Each teacher has, or will develop, a unique perspective on the Black Experience as familiarity with it—in all of its dimensions—grows. In this process there is no substitute for face-to-face communication, of Black teachers with Blacks having other life-styles, and of non-Black teachers with Blacks of varied life-styles. The essay introduces teachers to the most important perspective among contemporary Black intellectuals. They may evaluate it in relation to other perspectives as their knowledge of the Black Experience deepens.

The basic purpose of this handbook is to make available to teachers a list of resources that can be used in preparing units of instruction for three discrete types of classroom situations that American educational systems have always had: (a) all-Black; (b) mixed Black and white; (c) all non-Black. We would be avoiding the contemporary reality and missing creative opportunities if we did not face the fact that a totally different learning situation confronts the Black student in each of the first two situations. Black students' sensitivities and needs, in selection of material and manner of presentation, must be consciously and deliberately taken into account in "teaching black" in the "mixed" classroom situation. Also, what may be most useful or appropriate in the "non-Black" classroom may not be so in the "mixed" situation. The situation in which no Black students are present gains in simplicity from what it loses in richness, but also lays an unusually heavy responsibility upon the teacher to exhibit sensitivity and tact, and to explain, clarify, and interpret. The idea that a teacher should try to be "color-blind" is neither realistic nor in accord with the developing value of accepting and respecting both racial and cultural differences as enriching features of a pluralistic society.

The evaluation and presentation of the resource material was a collective task to which Miss Saxe made a major contribution, bringing to the work her experience as a classroom teacher, a former school librarian, and editor of a scholarly journal. She and Mr. Bailey, in the sections entitled "The Teaching of the Black Experience," "Methodology for Evaluations" and "Summation," have tried to provide teachers who use the handbook with insight into those Black perspectives that are shaping the Black future.

As supervisor of the project, I participated in its initial design, and played the roles of constant adviser and occasional critic as their seminal ideas were worked out over a five-month period. This handbook, however, is the product of these two competent young Black scholars.

St. Clair Drake, Professor of Anthropology and Sociology, Chairman of the Program in African and Afro-American Studies, Stanford University; co-author with Horace Cayton of *Black Metropolis.*

THE BLACK EXPERIENCE:

AN HISTORICAL OVERVIEW

The Black Experience is complex and complicated. It encompasses the totality of Black lives, *zamani* and *sasa.** Unfortunately, it has been dealt with and written about in a fragmented fashion: as a social or a political problem, or both. This fragmentation has led to grave distortions of the Black Experience both inside and outside of Africa–the continent of Black origins. The misrepresentation of this totality in the past clearly plagues our present and will continue to do so if historical interpretations are not corrected.

To provide a background for this document, which evaluates methods and resources for teaching the Black Experience, we will briefly sketch the outlines of Black history.

AFRICAN ORIGINS

No other phase of Black history has undergone such a thorough reassessment as its African background, especially that area of the west coast of Africa that is the primary ancestral homeland. This is one of the most sorely neglected areas in the teaching of social studies in the United States and this neglect is particularly grievous today when Blacks in the United States are seeking reliable information about our African ancestry.

Until recently, the notion generally held was that when Europeans journeyed down the western coast of Africa they found the indigenous inhabitants existing in states of barbarism and primitive savagery, and that since then Africa has lagged far behind the march of civilization. This notion, and the related belief that Africans in Africa or transplanted to the Americas–have no history, stem from European and American attempts to justify the slave trade, to defend the European colonial intrusion into Africa, and to convince themselves of the innate inferiority of Africans and the worthlessness of African traditions. These erroneous views regarding African history are constantly being refuted and, hopefully, soon will no longer exist.

For one of the earliest descriptions of Africa we can turn to Herodotus, the Greek historian. About 300 B.C. he traveled in Egypt and studied the surrounding areas. Of Colchis, the colony left on the bank of the river Phasis in Asia Minor by the Egyptian Pharaoh, Sesostris, Herodotus writes:

*These are Swahili words for the African concept of time indicating the past (*zamani*) and present/future (*sasa*). For a complete explanation of these concepts, see John S. Mbiti, *African Religions and Philosophies* (Garden City: Doubleday & Co., Inc., 1970, pp. 19-36).

> There can be no doubt that the Colchians are an Egyptian race. . . . I made inquiries. . . . My own conjecture was founded, first, on the fact that they are black skinned and have woolly hair, . . . but further and more especially, on the circumstances that the Colchians, the Egyptians, and the Ethiopians, are the only nations who have practiced circumcision from the earliest times.*

Dr. L. S. B. Leakey, the anthropologist, exploring the area just south of Lake Victoria in Kenya has produced evidence that the first man existed there. Other evidence indicates that thousands of years ago people from this section of the interior of Africa followed the Nile northward and settled on its banks.

The boundaries of ancient Egypt, at the peak of its power, included much of the lower valley of the Nile, an area that is today designated Egypt. The Sudan was then known as Kush or Ethiopia. The two branches of the Nile–one arising in modern Ethiopia and the other in Lake Victoria–have served for centuries as avenues of travel and communication for the peoples of eastern, central, and northern Africa.

Most Christians were probably first introduced to Egypt by Biblical passages, including one purported to explain the prophecy, "Out of Egypt have I called my son."

> And the angel of the Lord appeared to Joseph in a dream, saying, Arise, take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
>
> When he arose, he took the young child and his mother by night and departed into Egypt.**

So thousands of Christians have been taught that Joseph had to take Mary and the Christ child to Egypt in order that the baby might not be slaughtered. Few people ever stop to think that *Egypt is in Africa,* or that the Ethiopia referred to constantly in the Bible, is also in Africa. Nor do they know that by migration and diffusion Egypt and Ethiopia profoundly affected all the rest of Africa.

In the valley of the Nile significant mathematical principles were first formulated–calculations were made on the stars, and the pyramids were constructed on the understanding of basic geometrical concepts. The magnificent temples, sculptures, goldwork, and paintings uncovered in northern Africa have won the acclaim of art critics everywhere, and many of the best pieces are housed in American and European museums, removed from Africa during the period of colonization.

Egypt and Nubia influenced the entire continent, but modern Egyptologists are also convinced that Egyptian religious and political concepts are refinements of and variations on themes held in common by people who moved north into Egypt. Life after death was a fundamental concept for all these peoples. The concept was expressed differently in various areas, but never was death seen as the end of man. In Egypt, as throughout Africa, certain animals were thought of as symbols of gods or as the abodes of gods. In the

*Quoted in Francis R. B. Godolphin, *The Greek Historians,* New York: Random House, 1942, pp. 130-31.

**St. Matthew 2:13-14

African kingdoms of Baganda, Baluba, Benin, and Kongo, that came into existence after the beginning of the Christian era, just as in ancient Egypt, the king was a divine being. In ancient Egypt he was symbolized by the Falcon, and today, the Falcon is still the royal symbol among the Akans of West Africa as well as the symbol of the president of modern Egypt. The high status accorded the mother and sisters of a king in traditional African monarchies is another trait held in common with ancient Egypt.

Africans who came to the New World were skilled agriculturalists and iron workers from well-ordered societies, and there is evidence to indicate that Black men domesticated a series of plants and animals in the upper Niger area quite independently of the Nile Valley.

In this area of West Africa, the first of a series of complex societies was the ancient kingdom of Ghana (100 B.C.), stretching from the Niger River westward to the Atlantic coast and north into the Sahara Desert. Mali (Melle) succeeded Ghana and was in turn succeeded by Songhay, each successively larger than the other. Songhay was still in existence when the slave trade began. The historical records of southern, central, and eastern Africa show a similar pattern of cultural development, but this brief description of the part of Africa in which most Blacks in the Americas originated is vastly different from the distorted and incomplete representations that many scholars have perpetuated.

THE NEW WORLD AND AFRICAN DISPERSAL

Between the beginning of the slave trade about 1440 and its ending more than 400 years later, Africa lost an estimated 50 million people. (No one was interested in keeping accurate records). During the same period, the "New World," as the lands to which slaves were taken is often called, gained about 20 million Africans. There is no more graphic evidence of the inhumanity of the slave trade than the loss of these 30 million Africans not accounted for between their African villages and American slave plantations. Millions died in Africa on the forced marches to the coast, and millions more on ships during "The Middle Passage." As Lerone Bennett has put it, "These figures, though instructive, do not say anything meaningful about the people involved. The slave trade was not a statistic, however astronomical. The slave trade was people, living, lying, stealing, murdering, and dying."*

A complex network of trading posts was established to facilitate the "processing" of Africans after they had been secured by purchase or capture. In spite of constant guarding, flogging, and chains, rebellions were numerous. And failing to escape, many who were enslaved jumped overboard at the first opportunity, preferring to drown themselves or be eaten by sharks rather than be taken from Africa into bondage.

It is difficult to assess the impact of this horror on Africa itself. What can one say about the forcible rape of a continent that lasted for over 400 years? How does one evaluate the bleeding off of a continent's most productive resource during a period that might have seen its greatest cultural development? The destructive vestiges of European culture left behind–weapons, explosives, alcohol and new diseases–are all too easy to assess. Altogether, it is remarkable that there exists today any such fact as Africa and any people who relate in a positive fashion to its contemporary reality.

It should be noted that the first Black folk in the New World were not the slaves brought in 1619. Africans were participants with the first groups of European

*Lerone Bennett, Jr., *Before the Mayflower*, Baltimore: Penguin, 1962, p. 30.

adventurers–some as explorers, some as soldiers and servants. It is known that Balboa (who informed Europe of the Pacific Ocean) and Spanish explorers like Cortes, Alvarado, Pizarro, as well as the leaders of French expeditions, were all accompanied by people of African descent who contributed much to their endeavors.

Nevertheless, the story of Africans in the New World is neither one of voluntary exploration nor one of a group migration. The outcome of the Middle Passage for Africans is more accurately called "The Great Dispersal." For over a hundred years after slaving had begun, the presence of Africans in the New World was confined to the Caribbean, Central America, and South America as the Portuguese laid out pla[illegible]tions in Brazil, the Dutch in the Guianas, and the British and French on several small islan[illegible]

It was in these areas that "seasoning" took place–the breaking in of newly arrived slaves so that they learned the "ways" of life in the New World. These "ways" were to become common in the experiences of Africans taken from their homeland into slavery–diseases, change of climate, hard work without pay, long hours, flogging, and often death.

Economic decline in the West Indies and economic upturn on the mainland eventually spurred the extensive exportation of slaves to the United States. By 1700, the forced dispersal of African people had assumed much of its present outline.

SLAVERY AND ITS ABOLITION

In 1936, L. D. Reddick, a prominent Black historian now teaching at Temple University stated:

> Let it be declared here and now that for the purposes of Negro history, barring the discovery of new materials, the topic of slavery in the United States has virtually been exhausted.*

The sentiment expressed here is an important one. Slavery has been too much the center of attention in most interpretations of the experiences of Africans in the Americas. Indeed most interpretations would lead one to believe that there is no history of Black people prior to slavery. Nevertheless, a brief look at slavery from a Black viewpoint may be useful here.

Slavery was not the happy life that racists and romanticizers have often portrayed it to be. Rather it was an institution that, among other things, facilitated attempts to destroy the African personality and replace it with a slave mentality–a belief in one's inferiority and the inherent superiority of one's enslavers. The tragedy of such attempts is that they succeeded so well; many Black people fell victim to the myths that had been created to make the exploitation of our labor possible. The fight to throw off these negative myths, these forced definitions, has characterized much of the existence of Black people in the United States. And the fact that it has literally been a fight is, again, information that has somehow managed to escape many of the histories we read today.

The events in Haiti beginning in 1791 furnish a good example. A revolution broke out that destroyed the racist "stability" there and sent tremors throughout the New

*Lawrence D. Reddick, "A New Interpretation for Negro History," *The Journal of Negro History*, January, 1937, Vol. XXII, no. 1, p. 20.

World–especially the United States, where planters took to sleeping with pistols under their pillows.

Inspired somewhat by the ideas and ideals of liberty, fraternity, and equality that were so fundamental in the French and American revolutions, Blacks imbued these slogans with their own meanings and took them quite seriously. The Haitian revolution began with more than 100,000 slaves burning plantations and killing the Europeans who enslaved them. Realizing that spontaneous and uncoordinated rebellions were not enough, Toussaint L'Ouverture, one of the greatest nationalist leaders the world has known, organized the Haitian people and plotted a successful course to their liberation. Until it ended when he was tricked into captivity by Napoleon's aides, Toussaint's rule over Haiti was one of the most progressive periods it has ever known. The people of the island, recognizing this advancement, coined a special gold medal in his honor that carried his picture and these words: "AFTER GOD–HE."

Napoleon gave orders to exterminate Haitian Blacks and re-colonize Haiti with new slaves from Africa, and Jean-Jacques Dessalines threw back his answer: "War for war, crime for crime, atrocity for atrocity." He then proceeded, as one historian phrases it, to organize for the "systematic extermination of the white population." The West Indian scholar, C.L.R. James, in his classic work, *The Black Jacobins,* has interpreted and defended the crucial role of Dessalines at this juncture in Black history. But today not only is the true story of the Haitian Revolution seldom told, but there is also seldom any mention in histories available to Americans of how much Haiti contributed to the development of what we know as the United States. Napoleon's losses were so great in the battles against Haitian Freedom Fighters–60,000 men and a very rich colony–that he sold the Louisiana Territory to the United States for four cents an acre, perhaps a better "bargain" than Europeans extracted from Native Americans for Manhattan. The period of revolution in Haiti was followed by the reign of King Christophe, an extremely enlightened leader who sustained the Haitian Revolution against stiff opposition from European intruders.

The Haitian Revolution is important and led in 1804 to the formation of the second republic in the Western hemisphere, but it was not the earliest slave revolt in the New World. In fact, one historian notes that the very first settlement to contain Africans in this country was also the site of the first North American revolt. Others eventually came in Virginia, New York, South Carolina, Florida–throughout the American South. Men like Gabriel Prosser, Denmark Vesey, and Nat Turner stand tall as leaders of those early efforts of Africans enslaved in the United States to strike blows for freedom. Over two hundred fifty revolts and conspiracies within the United States have been listed.

Other kinds of leaders emerged among African-Americans also. Early in the nineteenth century, Absalom Jones, a Black Episcopalian priest, and the wealthy Black manufacturer, James Forten, led a group of Black people in Philadelphia in submitting an anti-slavery petition to Congress. The major efforts of Blacks during this period were organized against the intentions of whites to "colonize" free Blacks, to send them somewhere out of the country, preferably to Africa. David Walker in his *Appeal* of 1827, fought colonization and inspired the anti-slavery crusade as he urged slaves to "resist: kill, or be killed!" Walker recognized the colonization movement for what it was: an effort to remove those Blacks who were not enslaved so that they would no longer be in a position to aid in securing freedom for the masses who were still in bondage.

A most important development was the Underground Railroad, by which thousands

of slaves escaped to the North. Sojourner Truth and Harriet Tubman stand out among the many fearless "conductors" who made repeated trips into the South to lead Black folk out of bondage. Frederick Douglass was the most vocal and consequently the most famous of the Black Abolitionists. He, along with leaders like Henry Highland Garnet, "favored ballots, if possible, and bullets, if necessary." Although many such leaders favored complete integration, they supported the creation of Black institutions when it became apparent that the whites did not favor integration. Some of them broke with the whites in the Abolitionist movement over the question of who should control the fight for Black liberation, foreshadowing similar crises in the future.

CIVIL WAR AND RECONSTRUCTION

The Civil War that finally came is sometimes portrayed as an engagement between whites on behalf of Black liberation. Only when escaped slaves joined the side of the Union did it become clear that the fight was really about slavery, and that Blacks were determined to fight for their own freedom. The issuance of the Emancipation Proclamation in January, 1863, officially recognized this fact. Freeing the slaves had become Lincoln's ace-in-the-hole. Although initially refused participation as part of the armed forces, 186,000 Blacks eventually served and 38,000 were killed.

The "freedom" Black folk had at the end of the war was a nominal one, but one that nevertheless had to be tested and tried. There were things to do that could not have been done before--learning, resting, traveling, and structuring their own destiny. A decade of "Reconstruction" ensued. The distortions of the Reconstruction period were so pervasive that the eminent Black scholar, W.E.B. DuBois, felt impelled to set the record straight by publishing a major book in 1935, *Black Reconstruction in America.*

After the war, the oppression of Black people continued. The freed slaves were given the bare minimum in support, and the country dismissed pleas that "forty acres and a mule" be granted each freedman. Beginning as early as 1865, southern states passed Black Codes that destroyed those few gains Black people had secured. Southern leaders obviously intended to re-establish slavery under another name. Reconstruction checkmated them and provided a brief opportunity for ex-slaves to participate in shaping their own destiny. It was an opportunity beset with difficulties. Northern politicians who exploited the former slaves had to be fought, as well as the Ku Klux Klan. A firm economic base to undergird any efforts toward economic independence was denied. In the face of such difficulties, it is a testament to Black fortitude that Black folk not only survived, but also made substantial contributions to progress during the period. Hiram Revels and Blanche K. Bruce ably represented Mississippi in the United States Senate, and twenty Blacks were members of the House of Representatives. P.B.S. Pinchback served as lieutenant-governor of Louisiana, and there were a host of other officials in states throughout the South at all levels of the political system. Much more important than the mere election of these individuals was the sincerity and commitment that characterized their work. Many measures instituted at the urging of Black legislators, such as universal public education,were necessary to make justice and equality a reality.

But the North soon tired of "The Negro Question." The final sellout came in 1877 when Rutherford B. Hayes traded the well-being of the ex-slaves for the Presidency. His withdrawal of federal troops in a deal with southern legislators gave the South *carte blanche* to develop a slave-like caste system.

THE TWENTIETH CENTURY

It is sometimes said that the study of leadership is an excellent vehicle for understanding the collective experience of a people. Such is certainly the case with Booker T. Washington and W.E.B. DuBois. Their personal lives and philosophies and their interactions with each other–if correctly interpreted–reflect much of what is important for understanding the Black Experience in the United States. They are frequently mentioned, but interpretations of their respective roles are usually inadequate.

Washington is often portrayed as the southern accommodationist, a man who would deny himself and his manhood in submission to the evils of a racist South, though most textbooks praise him. DuBois, by contrast, is not usually included in textbooks, but is often depicted elsewhere as the northern Black intellectual, the intelligent, highly-trained elitist gentleman whose goal in life was Black manhood through integration. These interpretations do great damage to the men. Neither gives any hint of the complex figures they actually were.

Washington and DuBois can now be viewed from a distance and with more clarity. Washington refused to advise a direct attack on segregation and instead argued that accumulation of money, property, and industrial education would be the best strategy for Black liberation. DuBois, however, counciled more aggressive direct action for immediate integration and pushed for the education of a "talented tenth" who would lead the masses to freedom. Today it should be clear that although their disagreements were often intense, their leaderships were complementary, for each emphasized essential aspects that the other had subordinated. It is important that we re-examine Washington and DuBois with this in mind for many of the issues they debated are still with us.

The period from 1905 to 1954 is a significant one. DuBois had succeeded in organizing the Niagara Movement, the forerunner of the National Association for the Advancement of Colored People (NAACP). In 1910 the Urban League was founded as a social work agency to deal with the problems of migrants from the South. These organizations were able to force some progress, but lynching and discrimination against Blacks continued. Blacks fought as vigorously in World War I, the war that was to make the world safe for democracy, as in the Civil War; but the many humiliations suffered in the armed forces, ranging from being restricted to menial jobs to actual physical abuse, made the cynical wonder why Black people fought at all. A movement of great importance then emerged in the 1920's whose leader felt that "there is no law but strength and no justice but power." With these words Marcus Garvey urged that Black folk organize and seek their salvation by helping to build a strong, free Africa with selected immigrants returning to help develop the continent, and the organization of a three-way trade between Africans in Africa, the United States, and the West Indies. Garvey admonished, "Up, up, ye mighty race, you can accomplish what you will." Cooperatives, the African Orthodox Church, "Africa for the Africans at home and abroad," parades, titles of nobility, and paramilitary units were all used by Garvey to stir in Black people thoughts too long suppressed by slavery and colonization. His was the first, the largest, and the most significant movement of its kind among Black people.

Garvey's pre-eminence was certainly a part of the tenor of the times. The same period also produced the Harlem Renaissance or the "New Negro Movement" in which much attention was focused upon Black creative artists. Such names as Langston Hughes, Claude McKay, Jean Toomer, Countee Cullen, and James Weldon Johnson became household words in Black homes. This resurgence was characterized by an affirmation of those distinctive qualities that were an integral part of the lives of African people

throughout the world, reinforcing our tenacious hold on life and enabling us to survive and proliferate, qualities that have been called "Negritude" or "Soul." The Harlem Renaissance influenced and provided impetus for the "Negritude Movement" that began later in Paris. This movement was led by three African students from different parts of the world–Leopold Senghor from Senegal (West Africa), Leon Damas of French Guiana (South America) and Aimé Cesaire of Martinique (West Indies). All three became distinguished poets, and Senghor is now president of Senegal.

By 1935 the Great Depression had reduced one out of every four Blacks in the United States to dependence upon relief. In some areas over eighty percent were on welfare. We had been "last hired" and were now "first fired." As one observer commented, Black America "almost fell apart."

Other changes in the Black Experience occurred with the population shifts of the early twentieth century. Prior to 1915, nine out of every ten Blacks lived in the rural South. Between 1916 and 1921 a million migrated to the cities of the North. These newly urbanized Blacks originally supported the Republicans, the party of the "Great Emancipator," but under the impact of the Depression they deserted it and voted for Roosevelt and the Democrats after 1936. There were other manifestations of Blacks' disgust with our situation and of the realization that our concentrated numbers gave us strength: boycotts, pickets in large urban centers urging "Don't buy where you can't work"; Blacks using voting power in Chicago to send a Black representative, Oscar DePriest, to Congress in 1928; and the NAACP successfully campaigning in 1930 against Herbert Hoover's nomination of a judge who was overtly racist. A new Black consciousness had emerged.

World War II marked the second time that Black folk were asked to fight a war to make the world safe for a democracy we had not yet shared. Recognizing the absurdity of the situation, one soldier is reported to have said, "Just carve on my tombstone 'Here lies a black man killed fighting a yellow man for the protection of a white man.' " Black soldiers were discriminated against in segregated units, and suffered the same indignities they had suffered in World War I; yet, Black soldiers fought valiantly. During the early stages of American involvement in the war, in 1941, Black dissatisfaction was organized under the leadership of A. Phillip Randolph, whose threat of a March on Washington led to Executive Order 8802 establishing the Fair Employment Practices Commission, and banning discrimination in war industries and apprentice programs. Unfortunately the order was only sporadically enforced.

In 1954, NAACP lawyers led by Thurgood Marshall successfully argued before the Supreme Court for the banning of state laws requiring "separate but equal" facilities for Blacks and whites, facilities that had never been equal in any case. The court ordered public school segregation ended "with all deliberate speed"–another order only desultorily complied with, and one that is still being disputed. The next several years witnessed massive equivocation as the United States government and its white citizens grappled with the realities of concepts like equality and justice that had always been assumed to underlie the founding and existence of the country.

In Montgomery, Alabama, in 1955, Reverend Martin Luther King, Jr. and a devoted group of followers utilized the protest of a Black seamstress, Mrs. Rosa Parks, against discriminatory seating on the local bus lines to begin a full-fledged struggle against the racism ingrained in the nation. They decided to cut through the legalistic equivocations by direct action. The action was to be a non-violent campaign carried on in the spirit of the Indian religious leader, Gandhi. The movement served to crystallize a sentiment of

rebellion long present among Black folk. With the Reverend King as the movement's leader, an important Black institution, the Church, was politically activated. The movement fired the imaginations of Blacks and generated Black involvement throughout the United States and the world. (After King was murdered, flags flew at half-mast throughout Africa, where he had been invested with a special significance.)

It is important that we not forget the context in which Dr. King rose to prominence. Many history texts overplay the role of the hero and avoid a thorough treatment of other factors in any given incident. Garvey, DuBois, Randolph, and other Black leaders had laid solid foundations for the organization of Black folk and developed strategies that King was able to use in his movement. The rise of independent African states and the increased identification with them among Black folk in the United States were also important, as was the impact of domestic racism on the position of the United States as leader of the "free" world. Some Black folk in Africa had freed themselves of the total economic dependence on whites that had characterized all Black people. This, and television coverage of the demonstrations organized by King's movement, were essential factors in the movement's mass appeal.

A leader like King was needed to help coalesce the widespread but diffuse determination among Black folk not to tolerate racism and discrimination silently but, instead, to oppose them with the same insistence of L'Ouverture, Vesey, Turner, Walker and others, even though non-violence, at first, was the weapon chosen. The momentum accelerated. In 1960 began the sit-ins that were to sweep the South, as four Black students ignored a "whites only" lunch-counter law in Greensboro, North Carolina. News of the "Freedom Rides" organized by the Congress of Racial Equality (CORE) caught the attention of the country, and the organization of the Student Non-Violent Coordinating Committee (SNCC) added further impetus to the movement.

A full century after the signing of the Emancipation Proclamation, the United States was again embroiled in controversy over the presence of an African people in her midst. As a French reporter killed during the attempt to desegregate the University of Mississippi had stated, "The Civil War had never ended." The issues in 1963 were basically the same as those which in 1863 had torn the United States asunder, only now they appeared in a new guise. What might have been a year of celebration of the centennial of Black freedom turned out to be, in the words of Lerone Bennett, "a year of water hoses and high-powered rifles, of struggles in the street and screams in the night, of homemade bombs and gasoline torches, of snarling dogs and widows in black. . . . a year of passion, . . . despair, . . . and desperate hope."* It seemed, indeed, as if the Civil War were on again. Rebellions were prevalent, and the traditional responses of government to the obvious inequities in the lives of Blacks offered no encouragement.

Under Reverend King and the Southern Christian Leadership Conference (SCLC), a critical demonstration began in Birmingham on April 3, 1963. Fair employment opportunities, desegregation of public facilities, and amnesty for King and the thousands arrested were included in the demands. The use of dogs and high-pressure water hoses by Birmingham police, given national coverage in the news media, sparked sympathetic demonstrations in many cities. The assassination of Medgar Evers, the leader of the Mississippi NAACP, heightened racial tensions. President Kennedy moved beyond the posture of moderation that had characterized his administration on racial issues, and now

*Lerone Bennett, Jr., *Before the Mayflower*, Baltimore: Penguin, 1962, p. 327.

proposed to Congress a Civil Rights Bill as far-reaching as any the country had witnessed since the Civil Rights Act of 1875, which had essentially reiterated the 14th and 15th amendments to the Constitution.

As Congress and the country deliberated over the proposed bill, on August 28, 1963 over 250,000 people voted for it with their feet in a massive "March on Washington for Jobs and Freedom." Reverend King "had a dream," but some people had other things on their minds. Less than a month later, in seeming retaliation against the demonstration in Washington, a bomb rocked the Sixteenth Street Baptist Church in Birmingham. Four little Black girls were mangled to death and twenty-one other people were injured.

Spurred by President Johnson after Kennedy's death, Congress passed the Civil Rights Act of 1964. Within a month of its passage, Harlem was in flames, and disturbances would eventually spread to other parts of the city and country. It was clear that some Black people had adopted their own agenda. Meanwhile, in the South, Mississippi served as an appropriate site for a concentrated resurgence of non-violent Black activism. There, the murder of three civil rights workers and the attempted assassination of a young SNCC worker in 1964, led to a massive voter-registration drive around Greenwood during which white harassment was so great that the federal government intervened.

TOWARD A NEW IDENTITY

No precise date can be given for what may be the crucial turning point in the attitude of Black people toward race relations in the United States. Certainly something had happened by the summer of 1966 when Black Power slogans surfaced so dramatically. The cry was no longer for integration, but rather for power to secure liberation "by any means necessary."

Perhaps the turning point had already been reached when the Watts rebellion exploded in 1965. The stated cause of the outbreak was the arrest of a young Black and the way the police treated him. By the time peace had been restored, there were 34 dead, 1,032 injured, 3,952 arrested, and over 40 million dollars in property damage. The obvious underlying cause of the Watts rebellion–and of the rebellions before and since–was the condition of Black folk in this country. Too many people were crowded into the rapidly deteriorating Watts area of Los Angeles. Because of discrimination, housing was unavailable elsewhere, unemployment was above 30 percent, adequate public transportation was virtually nonexistent, and there were constant reminders to Black people that they stood outside the mainstream of well-being and inside a backwater of human misery.

The precipitating occasion for the Black Power call, however, was not a ghetto rebellion. It was the James Meredith march through Mississippi in June, 1966. After someone tried to assassinate Meredith, SNCC Chairman, Stokely Carmichael, made news by voicing the need at a rally in Jackson for Black Power. A similar sentiment was already widespread in Black communities throughout the country. Leaders like the Honorable Elijah Muhammad and Malcolm X of the Nation of Islam had for several years been symbols of the belief that racism was so ingrained in white America that to appeal to its conscience was an exercise in futility, and that only the mobilization of Black strength could change the conditions of our existence.

The call for Black Power reflected complete disillusionment and pessimism among some, and a new and essential level of sophistication among others, especially young

Blacks. According to two of the movement's main architects, Stokely Carmichael and Professor Charles Hamilton, Black Power signalled that "time is long overdue for the Black community to redefine itself, set forth new values and goals, and organize around them."* Self-definition and self-determination were essential aspects of these new values and goals. In general, Black Power meant destroying the colonial status of Black communities, created by, and existing for the benefit of, the larger white society.

Politically, Black Power meant control over Black communities and the use of political power to improve the quality of life in all areas. It meant the election of Black officials who represented the needs of Black people and articulated our aspirations. It also signalled an end to the divide-and-conquer strategy that had prevented the development of a well-organized and cohesive bloc of Black political power.

In economic terms, Black Power spoke against the exploitation for the benefit of outside interests of the few resources Black folk had in segregated areas. Merchants came by day and left at night with bulging money bags. There were many obstacles to Black development. Black Power meant a renewed interest in developing the Black economy for the benefit of the Black community.

It is important to remember that many of the themes (Black pride, Pan-Africanism, Black economic independence) underlying the call for Black Power in the 1960's were similar to themes voiced in earlier years. Black consciousness had been a force in the organization of Black churches and mutual aid societies; Garnet, Washington, DuBois, and Garvey all had Pan-African planks in their platforms; Black business enterprise had on several occasions emerged as a major theme. The continued growth of the Nation of Islam in the United States, which incorporates some of these ideas, is another such indicant. It is as if the persistence of oppression dictates a periodic swing back to philosophies and methods of a past era in an attempt to make some sense of the current scheme of things.

The ultimate meaning of Black Power was that the quality of Black protest had changed. No longer was the movement for Black liberation to be a white liberal and Black upper-class affair in which propaganda, lawsuits, and legislation in the quest for constitutional rights are given priority. New priorities were set that called for direct action and mass tactics to eradicate the legacy of racism and discrimination of past centuries–and without restraints imposed by a philosophy of non-violence or by white-dominated coalitions.

The new thrust of Black activity is aimed at a fundamental transformation of American institutions. The needs and aspirations of Black people are clearly such that their attainment will drastically alter the character of this society. These aspirations, moreover, have now spilled outside the immediate domestic context. The past several years have witnessed many conceptual and emotional changes in the lives of Black people, not the least of which have been repeated indications that descendants of Africans domiciled in the Americas and throughout the world have come to some newer understanding and acceptance of our ancestral origins, and a recognition that the destinies of African peoples are intertwined.

Emphasis is being placed on the development of Afro-centric values and institutions, and on a revolutionary consciousness of the concept of struggle to return African people to our traditional greatness. Again, this present-day interest in Africa among Blacks in the United States is not a new one. Rather, it reflects the same

*Stokely Carmichael and Charles V. Hamilton, *Black Power*, New York: Random House, 1967, p. 32.

pendulum-like movement that characterizes much of our history in this country.

What is significant is the development of these sentiments and predispositions in the present international context. Race has become a more obvious factor in the world's social order than it had been in the past. One wonders whether the prophetic words of W.E.B. DuBois, written in 1903, were even listened to seriously:

> The problem of the twentieth century is the problem of the color-line—the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea.*

The efforts of Black people to establish linkages and consolidate their interests in a global context is destined to become even more important. Apartheid and colonialism in parts of Africa and the condonation of these practices by other countries are sure to be primary issues. It is the dynamics of these efforts and issues that will shape the future of race relations in the United States and the world. The problem of the twenty-first century is still likely to be the color line. Understanding the Black Experience within a world context is imperative.

*William E. B. DuBois, *The Souls of Black Folk*, New York: Fawcett, 1961, p. 23

THE TEACHING OF

THE BLACK EXPERIENCE

It is unfortunate that it was not until 1968, when a prestigious presidentially appointed committee voiced similar sentiments, that this country professed an interest in dealing with the reality DuBois had cited sixty-five years earlier. Said the National Advisory Commission on Civil Disorders:

> Our nation is moving toward two societies, one white, one black–separate and unequal. . . . The most fundamental [cause of the ghetto rebellions] is the racial attitude and behavior of white Americans toward black Americans. . . . Race prejudice has shaped our history decisively; it now threatens to affect our future. . . . White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II.*

Part of this new urgency was reflected in the concern expressed by educators over their role and the role of curriculum materials in alleviating this situation. That it was the responsibility of educators to take a leadership role in this area was generally accepted. It has been repeatedly shown–and should be obvious–that teachers and teaching materials do affect the development of racial (and racist) attitudes in children. The approaches adopted by educators and scholars in years to come, because of past insufficiencies and utter neglect, must of urgent necessity be as multi-faceted and complex as the situation that has been allowed, indeed helped, to develop.

BLACKS IN TEXTBOOKS

In 1949 the American Council on Education, in a study of teaching materials on intergroup relations, concluded that textbooks for the most part avoided any discussion of Black people. When comments about Blacks were made, as Professor James Banks of the University of Washington has stated, "it was within the context of slavery and reconstruction, and they were parlayed as a jubilant Sambo who had freedom thrust upon him by a benevolent Lincoln."**

*_Report of the National Advisory Commission on Civil Disorders_, Washington, D.C.: United States Government Printing Office, 1968, pp. 1 and 5.

**James A. Banks, _Teaching of the Black Experience_, Belmont, California: Fearon, 1970, p. 5.

The council's study also reported a lack of meaningful information on the concept of race and grossly inadequate illustrations of Black life in America. In addition, the images of men like Nat Turner and Gabriel Prosser and of Black elected officials during Reconstruction were reprehensible.

In 1961, a study sponsored by the Anti-Defamation League reported that "very little progress has been made since the late 1940's in this area. In fact, the cardinal weakness in present texts is a striking lack of any serious discussions of the [Black American's] current struggles and changing status."* A group of historians at the University of California at Berkeley looked at the treatment of Black people in the United States history texts used in the public schools of California in 1964. Their conclusions were similar to those reached in earlier studies. Many textbooks tended to ignore the presence of Blacks or to emphasize the harmonious aspects of race relations. Frequent justifications for discrimination and prejudice were also found.

The situation has not improved much in the last few years. A survey made by the staff of the Multi-Ethnic Education Resources Center in June, 1971, of the social studies textbooks being considered for adoption by the California State Board of Education, showed that none of the United States History textbooks or the supplementary Black History texts were acceptable in their treatment of the Black Experience. Subsequent action by the Board stopped the adoption of state textbooks until they could be reviewed and rewritten.

A more comprehensive study of the treatment of Black people in textbooks is one done by Professor James Banks.**Using a technique called "thematic analysis" and a sample of thirty-six elementary American history textbooks, Banks found that authors rarely take a moral stand when presenting such issues as racial discrimination and prejudice and that discussions of racial violence and discrimination were infrequent. The author concludes that most textbooks have "integrated" by extolling the virtues of selected Black heroes.

The findings of these studies have serious implications. Although the quantity of discussion about Black people has increased, the quality of present treatments leaves much to be desired. A recent article in the *New York Times* documents this point in discussing a growing nationwide effort to develop "multi-ethnic textbooks . . . that depict blacks and other minorities in a different and more equal perspective." The article stated:

> The movement has even begun to penetrate the Deep South. A history book used in Alabama schools was rewritten to include mention of Joe Louis, the former heavyweight boxing champion, as a famous Alabamian, and *three paragraphs* on the Rev. Dr. Martin Luther King, Jr. and the civil rights movement. *But the book still treats slavery as a method of employment and the Ku Klux Klan as a group of public-spirited citizens.****(emphasis added)

*Lloyd Marcus, *The Treatment of Minorities in Secondary School Textbooks*, New York: Anti-Defamation League of B'nai B'rith, 1961, p. 38.

**James A. Banks, "A Content Analysis of the Black American in Textbooks," *Social Education* (December 1969), p. 954 ff.

***Paul Delany, "Use of 'Multi-Ethnic' Textbooks Grows," *The New York Times*, June 7, 1971, p. 1.

It is precisely this kind of intellectual, historical, and moral ambivalence that is certain to leave this country–indeed this world–in no better shape at the start of the twenty-first century than it was at the beginning of the present one.

The significance of this discussion becomes clear when we realize that the textbook is the focal point around which much of the entire school's curriculum is built. Much research has been devoted to demonstrating that textbooks and other curriculum materials have an influence on the racial attitudes of young children. Some studies show that an emphasis on cultural diversity and the use of "multi-ethnic" readers have a marked positive influence on the attitude of youngsters toward Black people. Another study indicates that courses in Black history raise the level of self-confidence in Black children, makes them more assertive, and increases respect for themselves and their people.

All of this argues that much closer attention should be devoted to the quality of teaching materials placed in the classroom, and that special emphasis should be placed on textbooks and collateral reading. Although this need is widely recognized, the few attempts to meet it are not encouraging. The fact remains that as things now stand, white supremacism and the depreciation of Black culture in textbooks will not be abolished until authors, editors, publishers, and booksellers decide that they are not willing to trade an accurate treatment of the experiences of Black people for the dollars of those who would prefer a biased interpretation.

THE CLASSROOM TEACHER

It is essential to remember that the textbook, although important, is only one component in the curriculum system. The classroom teacher is another component; and Professor Banks suggests that the teacher's "attitudes, perceptions, and predispositions . . . are much more important than the materials used."*

The fact that teachers can have negative attitudes toward racial and ethnic minorities and convey these attitudes, perhaps unconsciously, has been well documented. The harm comes to the Black child not only from the information the teacher chooses to present, but also from the child's perception of the biased view the teacher has of the child and his heritage. This question has not been sufficiently addressed. Some have suggested that the only thing a classroom teacher need do to become equipped to present pupils with the accurate image of minority groups and of race relations that is so desperately needed, is to re-examine, clarify, and modify his own attitudes and predispositions toward minorities. This task, however, is not so easily done. Even if it were, is this, in reality, enough?

This ultimate question has been broached in several contexts. Can a teacher who has no more than an "academic" familiarity with the Black Experience impart the information and attitudes that are necessary for the development of strong self-concepts and identity among Black youth? Is the conclusion that *anyone* can successfully teach Black children not deceptive? Can this society be serious about destroying racism and yet continue to train teachers and educate children with the same stereotypical myths? These questions may seem unnecessary and polemical to some. But until the advent of teacher-proof textbooks (and teacher-proof students) they must of necessity be asked and the answers constantly reevaluated in the light of new evidence.

*James A. Banks, *The Teaching of the Black Experience*, p. 7.

BLACK STUDIES

One result of the recent emphasis on the Black Experience is an alarming plethora of instructional materials, alarming because quality has thus far not been a corollary of quantity. Another result has been the adventitious appearance of "Black Studies" programs in secondary schools and colleges. It is clear that most of the programs have been no more than hasty and expedient responses to unusual pressure from Black people for curricular change. Confrontations over what should constitute Black Studies have become commonplace. Many of these confrontations have been vitally important in creating the necessary interest in addressing past inadequacies. As stated in a recent Education U.S.A. Special Report, *Black Studies in Schools*:

> For most districts, black studies programs have been a hurriedly developed effort of the late 1960's. Often they have been locally designed as districts learn by trial and error. Nearly all programs are too new to be termed either a success or a failure.*

Our preliminary research into this area, and even a cursory examination by a critical observer, would indicate that it is not too early to reach some meaningful conclusions about the present situation in the teaching of the Black Experience. The fact that "almost every district has plowed its own ground" has resulted in a variety of efforts that conform to local biases, conventions, and interpretations and thus give no meaningful overview of the total Black Experience. And it is misleading to think that all school districts have even begun to plow. For example, several state offices of education and large urban school systems have flatly stated that they have no programs and intend none in the near future, sometimes citing the fact that their "minority" population totals do not warrant them. We at the MEER Center find the suggestion that their pupils should be allowed to absorb the stereotypes that pervade existing curriculum materials to be a strong argument for a major national effort to impart some order to the many responses generated by the new Black upsurge.

What is "Black Studies," and what can be said about the teaching of the Black Experience?

Two basic approaches to the treatment of the Black Experience can be identified from a survey of programs and materials. The two approaches are not necessarily in conflict, but can be separated conceptually in attempting to assess the current situation. For the purpose of this assessment they will be termed 1) the intercultural approach and 2) the Black Studies approach.

The intercultural approach is generally organized around themes that emerged during the flurry of activity in the area of "improving race relations." The United States is viewed as a "nation of nations," and the diversity of its peoples is said to have contributed to the country's development. The emphasis is on "difference," and it is stressed that this does not imply "better" or "worse." The notion of "sameness" (i.e., all have the same basic needs, etc.) is also included. In brief, the approach is based upon generalizations about the existence of ethnic groups in this country, and it tends to envision either their successful "melting" in the "pot" of this society–to the benefit of the society and themselves–or their future coexistence in a pluralistic society. In either case what the "minorities" themselves think about the matter tends to be ignored.

*Education Special Reports U.S.A., *Black Studies in Schools*, Washington, D.C.: National School Public Relations Association, 1970, p. 1.

The second approach, by contrast, focuses on the actual experiences and feelings of Black people. Compared to the intercultural approach just described, the Black Studies approach has initiated considerable controversy, perhaps partly because the demands that the Black Experience be included in the educational curriculum came from Black students themselves and not from the usual sources of educational innovation, i.e., administrators, publishers, curriculum specialists, and the like. Moreover, there are those who see such direct treatment of Blacks (and of other ethnic groups) from our point of view as "revolutionary." Black people usually respond that there can be no guarantees what sentiments will emerge from a study of the historical and contemporary experiences of Africans in the United States, the West Indies, Latin America, and the homeland, the continent of Africa.

As is perhaps obvious from the foregoing discussion, we of the MEER Center staff find the second approach far more meaningful than the first. However, we recognize that a substantial "tightening up" (a clarification of objectives and methods) of the general area is needed. Unless the present trend toward trying to "be all things to all people" is soon stopped, Black Studies will become nothing more than another promising educational innovation, full of sound and fury, but signifying something much less than would be dictated by the gravity of the plight Black people now face. We would consequently suggest that the most effective Black Studies programs should embrace four objectives:

1) to present the African heritage of Black people and to detail the nature and impact of the European intrusion into the African experience;

2) to show the nature or reality of the Black Experience, in its totality, as known and felt by Black people;

3) to discover what factors underlie existing social or economic inequalities; and,

4) to explore alternative methods of ending these inequalities.

Such a clarification by Black people will also benefit others trying to understand our present dilemma.

The preparation for *Teaching Black* as presented herewith, can be considered by those who take it seriously as an exercise in familiarizing themselves with the most relevant kind of Black Studies and with the implications of such studies for elementary and secondary education.

METHODOLOGY FOR EVALUATIONS

This evaluative survey has been compiled to serve as a guide to school districts that have seen the need for incorporating multi-ethnic studies into their curriculums. The particular focus here is on materials about the Black Experience—in Africa, in the United States, and throughout the world.

The instructional materials evaluated here were obtained in two ways. The California State Department of Education sent a letter to all elementary and secondary school districts in the state, describing the bibliographical project, asking whether the districts had developed any multi-ethnic curriculum units and asking, if so, whether they would submit copies of them for evaluation. The MEER Center also sent out letters of inquiry in a nationwide mailing, as described in the Summation section below.

Because of the historical circumstances of public-school education in this country, specific attitudinal goals are necessary in addition to the usual goals of presenting information and developing skills. Consequently, each package has been evaluated and recommended for use in specific learning situations, i.e., Black, non-Black, or mixed, even though few of the sets of materials that were considered showed any evidence that their compilers had taken the racial composition of the classroom directly into account.

Systematic efforts to destroy evidences of the African heritage and to minimize the relationship of Blacks to other Blacks in the western hemisphere as well as on the continent of Africa make it essential that Black children, in addition to acquiring knowledge about Black history and culture, have the positive aspects of their identity reinforced. A correct presentation of Africa, its history and cultures, is an essential aspect of this task.

Euro-American children, in addition to information about the positive contributions of Africa to world civilization, and of African-Americans in the building of the United States and the world, need materials that will help to destroy the stereotypes of African-Americans that have contributed to the production of generation after generation of racists. The learning packages recommended here for use in the respective classrooms show recognition of these attitudinal objectives, and the materials have in all cases been evaluated accordingly.

In learning situations where there are children of varying ethnic heritage, the task would at first appear to be somewhat easier. However, since classrooms seldom have an equal balance of ethnic groups, this is not usually so. In such situations, the children from non-European ethnic backgrounds are often placed in the position of being "representative" of their particular ethnic group, especially when the teacher and the majority of the students are from an ethnically different group. These learning situations require keen perception and understanding on the part of the teacher, a factor that will be discussed in more detail below.

Presumably, in classrooms containing various ethnic groups, the children have an opportunity to get to know one another and thus to discover that "there are no differences." This is a potentially dangerous fallacy. There *are* differences and they cannot be concealed from children. But the emphasis has too often been placed on the idea that differences connote inferiority of non-white peoples. The task of the learning packages in these situations should be to promote the appreciation of these differences, to avoid any suggestion that they connote inferiority, and to help students to learn how each group has contributed positively to the culture of the world; and to do so in a way that strengthens the identity and the self-esteem of the Black students.

The impact of the teacher is critical, for children, especially in the early grades, have not yet learned to be adamantly prejudiced about other children whose background and physical appearance are different from their own. If the teacher has the necessary understanding and sensitivity to facilitate an exchange of cultural perceptions, students in multi-ethnic situations can develop mutual respect for one another's differences. Understandably, Euro-American teachers are reluctant to examine their own attitudes developed from reading biased American history books. This involves, among other things, acknowledging the genocide perpetrated by their people against the indigenous inhabitants of this land, if they are going to be fair to Native Americans; and recognizing that Africans were not happy to be slaves, if they are going to be fair to African-Americans. In short, it involves reorienting their thinking about much of American history, but such a reorientation is necessary and must be undertaken if in fact this country is serious about destroying racism. Therefore, unless the teacher is a member of an ethnic group that has had an experience similar to that of African people in the United States, or unless the particular package is self-sufficient, i.e., if certain value assumptions about the culture of Africans are explicit, we have recommended special training for the teacher. However, it must always be kept in mind that all teachers dealing with the material in all of the learning situations–Black, non-Black and mixed–should have carefully reconsidered their own perspectives on Euro-American history, and of more importance, their views on the experiences of Africans at home and in the Americas.

Many school districts sent several curriculum packages (i.e., separate ones for different grade levels or different subject areas). The packages that were subject-area specific were examined to determine not only their utility in that subject area, but also their wider applicability, if any. Each package was evaluated individually according to the assumptions stated above, using a general evaluative framework adapted from the article, "A Model for Analyzing Curriculum Materials and Classroom Transactions," by Irving Morrissett, *et al.*,* and a checklist (see Appendix I) that made the handling of each

*Dorothy McClure Fraser, ed., *Social Studies Curriculum Development: Prospects and Problems*, 39th Yearbook, Washington, D.C.: National Council for the Social Studies, 1969, Chapter 8, pp. 229-73.

package both easier and more consistent. The three consultants mentioned in the Acknowledgments above and members of the MEER Center staff comprised the panel of evaluators.

The checklist provided spaces for an assessment of each package with respect to its value in all of the following major areas:

1. Substantive content (presentation of factual data and philosophical assumptions)
2. Instructional procedures
3. Bibliographies
4. Lists of supplementary resources (audio-visual materials, references, etc.).

A rating scale (1 through 5) was used to indicate the quality of each of several subcategories in the major areas. If a category or an area was missing or contained no substantive content, a rating of "N" was assigned. Space was provided for remarks, and each evaluator was asked to write a short paragraph of overall evaluation, excerpts from which are included in "Recommended Curriculum Guides." Criteria for numerical rankings are as follows:

1 The top of the scale was assigned if the material's underlying assumptions were based on African values and perspectives* and if the material used as presented would provide positive identity reinforcement for Black students and help to destroy the stereotypes about Blacks held by non-Black students.

2 The second highest rating was assigned if the underlying assumptions were based on African values and perspectives, but the material as presented would need a teacher with special training and understanding to be effective in accomplishing the objectives just outlined.

3 This rating was assigned if the underlying assumptions were based on Euro-American values and perspectives and the information was not completely distorted and could be useful.

4 was assigned if the underlying assumptions were based on Euro-American values and perspectives and the information was consequently distorted;

5 was assigned if the information as presented was inaccurate or pejorative with regard to African values and perspectives, or both.

The actual numerical rankings will not appear in this document, but the following quotations from material that received each of the five ratings may clarify these criteria. (No instructional materials ranking below "3" are recommended herein.) Curriculum guides like the one from which the following extracts come were given a rating of "1" by each evaluator. These particular quotations are from sections dealing with Africa immediately after the European intrusion:

> The missionaries kept alive the myth that Africa was "savage." The more "savage" the place, the greater was the missionaries' worldly reward. Missionaries brought not only religious ideas but economic and political ideas

*All of the evaluations in ***Teaching Black*** are based on the values and perspectives which characterize people of African descent living in various parts of the world. Because these values and perspectives are still in the process of being explicated, it is impossible to give a single source for an elaboration. Many of the books cited in the bibliography, and especially the periodicals, will provide a good introduction to these explications.

> also. They played an important role in the communication between the governors and the governed since they spoke the language of the people to whom they missioned. Indeed, it is true that the economic and political impact of the missionary was as important as the religious impact.

And in recent times:

> The purpose of this unit is to introduce students to the dynamic process of nation-building that is occurring throughout the continent of Africa today. Africa's political systems, like her recent history, are complex. Terms such as "socialism" and "democracy" signify certain things to American students. Often they entertain preconceived ideas, and these notions are not always correct. When the two terms, above, are preceded by the modifying word, African, they take on a unique meaning that must be understood in order to have a true insight into modern Africa.

A rating of "2" was given to the kind of information about African history in the curriculum unit from which this quotation was taken:

> Identify at least five major aspects of African culture which have become a part of the culture of the Black man in America.

This was given a "2" rating because while there is recognition of the African heritage of Blacks in the United States, the statement is worded so that a student could easily infer that some aspects of African culture were recently adopted rather than being parts of an historical continuum, more prominently exhibited at some times than at others. In order to be effective this section would require a teacher who has special sensitivities to the distortions that have characterized the treatment of Africa in the Black man's history, and who could assess what is and is not African in contemporary African-American culture.

Most of the recommended curriculum packages received ratings of "3" because the underlying assumptions were based entirely on the primacy of Euro-American values and perspectives. The following is one of many biographical sketches of "outstanding Negroes who have made contributions to American history."

> Hugh Nathaniel Mulzac was captain of the first ship in the Merchant Marine to have a Negro master and an integrated crew. . . . He was a good sailor and studied hard and qualified to command a ship some twenty years before he was allowed to by the U.S. Merchant Marine. . . . He was highly respected by his crew and paved the way for other Negro captains to command integrated crews.

Stories of this kind of extraordinary patience and superhuman effort were preponderant in the curriculum guides. They are particularly destructive of a sound aspirational level for Black children. Most children are neither superhuman or willing to continue fighting in the face of seemingly insurmountable difficulties in order to be accepted in unusual roles by non-Black peoples. If "outstanding" Blacks who have persevered against

incredible odds are held up as the only role models, the average Black child, knowing that he may never measure up, will feel defeated before he begins.

Ratings of "4" were given to material of the following type, because African history is being interpreted completely in terms of Euro-American values and assumptions. Note the use of the term "Negro," which gives the impression that racial distinctions were being made in ancient Africa. This approach distorts the information because it not only assumes that racial distinctions were being made, but also the definition of "Negro" for Egypt used here is a narrow one, while a broad one is used for the United States. Most, if not all, Egyptians would have been classified as "Negro" if the United States definition were used.

> One of the greatest civilizations in history had its beginnings along the banks of the Nile in northeastern Africa. People of varying racial background were attracted by the rich natural resources that were found along the Nile; this civilization which Negroes helped to build is known as Egypt today. . . . Negroes held many important positions in Egypt's government. . . . A few of Egypt's rulers were Negroes.

An example of a presentation that was judged to be not only factually inaccurate, but also damaging to the African-American image is the following, rated "5":

> The improved economic and social positions enjoyed by the Negro in World War I led to the development of racial unrest in South Carolina and the rest of the nation. . . . In order to counter racial unrest, the Ku Klux Klan became increasingly active during the 1920's.

Many school districts had developed no curriculum packages as such, but provided us with lists of resources for both teachers and students which they suggested for use as supplementary material. We looked over these bibliographies but decided in the end not to include them in this document, because it would have been impossible in the limited time available to examine each of the items listed in all of the bibliographies. We have had to be content with mentioning the bibliographies included in recommended guides. However, the MEER Center staff has compiled and included herein a list of supplementary resources–references, books, films, and periodicals that we recommend either for teachers or for classroom use.

SUMMATION

The evaluation of curriculum materials in Black Studies currently being used in school districts throughout the country is a mammoth job. The State of California is to be commended for not only recognizing the need for such an assessment, but securing the funds so that it could be initiated. The kind of thorough job which is necessary would require additional time and resources which, unfortunately, we did not have. Some school districts did not respond to our initial request for materials and we were unable, because of the limited time available, to follow through with a second request.* (Comparatively, the response from California schools was unusually good–51 responses to 110 requests.) This survey, therefore, must be understood to be still in process. A summary of responses by state is included below.

From the sample of materials we have evaluated in preparing this document, it has become overwhelmingly apparent to us that students in public schools, and particularly those in the crucial early elementary grades (K-4), do not have available to them the kinds of materials that will build and reinforce positive images for the African-American child and destroy racist stereotypes for other children, while at the same time disseminating information and developing the skills necessary for today's world.

The Multi-Ethnic Education Resources Center intends to continue the work it has begun in evaluating not only curriculum packages, but also supplementary materials (books, films, recordings, etc.) and textbooks. If the necessary funds can be generated, the MEER Center will also begin working on the task we have discovered to be of utmost importance–the development of curriculum materials on the Black Experience for use in the public schools.

Because of the limited time available, our initial efforts were aimed primarily at public school systems with student populations of 10,000 or more as of fall, 1969. Letters requesting "classroom-tested curriculum materials aimed at a truer representation of the multi-ethnic nature of American and world societies" were sent to public school systems in the states and territories listed in the accompanying table. The first column is the number of school districts from whom we requested materials and the second column is the number of school districts in each state from whom we received materials, here designated "responses."

*Some materials from public school districts were received after June 30, too late to be included in our evaluations. They will, however, be included in supplementary evaluations in the future. Moreover, MEER Center urges that any materials which may be useful in its efforts be forwarded.

REQUESTS FOR MULTI-ETHNIC MATERIALS

FROM PUBLIC SCHOOL SYSTEMS

Over 10,000 enrollment in Fall 1969

STATE	REQUESTS	RESPONSES
ALABAMA	15	1
ALASKA	2	1
ARIZONA	7	2
ARKANSAS	4	0
CALIFORNIA	110	51
COLORADO	11	2
CONNECTICUT	15	2
DELAWARE	2	0
DISTRICT OF COLUMBIA	1	0
FLORIDA	22	5
GEORGIA	15	0
HAWAII	1	0
IDAHO	2	0
ILLINOIS	25	3
INDIANA	22	3
IOWA	7	0
KANSAS	5	0
KENTUCKY	4	1
LOUISIANA	20	1
MAINE	1	0
MARYLAND	14	1
MASSACHUSETTS	19	0
MICHIGAN	24	4
MINNESOTA	1	1
MISSISSIPPI	6	0
MISSOURI	3	2
NEBRASKA	1	0
NEVADA	2	0
NEW JERSEY	6	2
NEW MEXICO	1	1
NEW YORK	5	3
NORTH CAROLINA	8	0
OHIO	13	2
OKLAHOMA	3	1
OREGON	1	0
PENNSYLVANIA	5	2
RHODE ISLAND	1	1
SOUTH CAROLINA	4	0
SOUTH DAKOTA	2	0
TENNESSEE	11	0
TEXAS	45	2
UTAH	4	0
VIRGINIA	19	5
WASHINGTON	4	2
WEST VIRGINIA	12	0
WISCONSIN	4	1
WYOMING	2	0
OUTLYING AREAS		
CANAL ZONE	11	0
GUAM	1	0
PUERTO RICO	1	1
VIRGIN ISLANDS	1	0

Moreover, each of the fifty state departments of education received two copies of the same request for materials–one addressed to the superintendent and one to the administrator of Title I and Title III funds of ESEA. Letters were sent to these particular people because these ESEA funds are specifically designated for "compensatory education." (Title I is "to provide financial assistance . . . to local educational agencies serving areas with concentrations of children from low-income families to expand and improve their educational programs [to meet] the special educational needs of educationally deprived children."

Title III was enacted as a part of the Elementary and Secondary Education Act, to advance creativity in education for supplementary educational centers and services.

Forty-one states responded and of these, the following eighteen stated that they had no materials used statewide:

Alabama	Montana
California	Nebraska
Colorado	New Hampshire
Florida	New Jersey
Iowa	New Mexico
Louisiana	North Dakota
Maine	Pennsylvania
Maryland	South Dakota
Massachusetts	Tennessee

Materials for evaluation were received from the following twenty-three state departments of education:

Alaska	New York
Connecticut	Ohio
Georgia	Oklahoma
Hawaii	Oregon
Idaho	Rhode Island
Illinois	South Carolina
Kansas	Utah
Kentucky	Vermont
Michigan	Washington
Minnesota	Wisconsin
Missouri	Wyoming
Nevada	

Arizona, Arkansas, Delaware, Indiana, Mississippi, North Carolina, Texas, Virginia and West Virginia did not respond to either of our requests. In many cases, the state departments of education referred us to specific districts (usually large urban areas) for the materials we were seeking. In other instances the material forwarded was irrelevant to our request, consisting, for example, of a study or report on race relations in the area. Several state departments made statements similar to the following:

> Perhaps it may be possible to say that New Hampshire has yet to recognize the value, even the necessity of a school curriculum that reflects a multi-ethnic approach. This may be due to the composition of our state population. As the number and percentage of minority groups increase, it seems that New Hampshire schools will respond accordingly.

A few states replied that they had adopted textbooks "that include the contributions made by ethnic groups" and because of this, had no need to develop

curriculum guides in the field of multi-ethnic studies. This was a particularly disheartening reply because none of the textbooks examined by the Multi-Ethnic Education Resources Center were found to be adequate in their treatment of the Black Experience.

There are several outstanding conclusions which emerged during our survey that demonstrated the vital need for such a task as the survey and evaluation of materials being used in teaching the Black Experience:

- Some school districts have as yet developed no materials on the Black Experience.
- Some school districts have no plans to develop materials because "the number of minority persons in their communities doesn't warrant the use of such materials." The fact that *all* students need such material is completely ignored.
- Many of the materials sent to us, although described by the school district as "suitable," were, in fact, totally inadequate, being either blatantly racist, exclusively problem-oriented, or far too skimpy, consisting of only a two or three page outline.
- Unlike California, most state departments of education have not developed guidelines for the inclusion of the Black Experience in the curricula of school districts in their respective states. This leaves each district to do as it wishes, resulting in diverse emphases throughout each state.
- A significant number of school districts have relied on a few of the same inadequate sources in developing what little material they have; the result is a replication of harmful distortions, omissions, etc.
- Most of the materials (including a few that have been recommended in this document for use in non-Black classrooms) did not recognize the African heritage of African-Americans, but began their histories with the slave ship.
- Except for a very few brief allusions, none of the packages included information on Blacks in the Caribbean and South America.
- There were alarmingly few packages suitable for use in the early elementary grades, which we feel to be the most crucial phase in the educational process.
- Few of the packages evaluated took into consideration the essential role of the teacher in the treatment of the Black Experience. Consequently, few specific suggestions about the training and sensitivities of teachers were found.
- The poor quality of supplementary items (i.e., books, films, etc.) reflects in large measure the inconsistencies in the attitudes of educators toward the inclusion of the Black Experience in school curricula. Only when school districts demand materials of the highest quality (and refuse to buy anything less than that) will many of the present deficiencies be rectified.

It was particularly distressing to note that even though growing numbers of African-Americans insist that the term "Negro" be abandoned, many of the packages still used it, some interchangeably with Black and Afro-American, and others exclusively. This is indicative of the kind of lack of sensitivity that was prevalent in many of the curriculum packages.

Another disturbing finding was (to reiterate a point made in the methodology section) the preponderance of stories for children that tell how, by almost superhuman effort, a Black person may be accepted in other than usual roles by non-Black people. The sensible approach would be to apprise children of the many obstacles which Blacks are unrealistically expected to overcome in order to make it in this society and then to encourage them to cooperate with one another in order to demolish these obstacles rather

than competing with one another to be the "first Black" to accomplish some end. Very few people are capable of withstanding the kinds of pressures that Booker T. Washington, Jackie Robinson, Ralph Bunche and others endured in order to attain their positions. By exposing Black children to long lists of "firsts," one is likely to give them the idea that this is the only type of success and that to want less is to be a failure. The lists of "firsts" also foster the development of a competitive attitude directed toward obtaining the few token positions open to Blacks. Individualism, a Euro-American value imposed upon Blacks, is dysfunctional for us when internalized, because of our precarious position in this society. Cooperation is far more valuable and necessary. Achievement-motivation directed toward the goal of liberation, coupled with a desire to work with others in an organized fashion to end our oppression, and training to do so effectively—this is what a twentieth century education for Black children demands.

The forty curriculum guides included herein have been selected from among 326 packages, and each is recommended for use in one or more of the classroom types described above. The evaluative descriptions serve as a guide to their possible use, with both strengths and weaknesses pointed out. Where errors of omission or commission have been noted, it is to guide the instructor to areas that may require supplementary material. Some packages have been starred (*), as being highly recommended for the designated classroom composition.

The evaluations have been arranged by classroom type and grade level, beginning with those suitable for situations in which Black students are involved and ending with those suitable only for non-Black classrooms. Within each classroom type, the evaluations are arranged by grade level: elementary (K-4), intermediate (5-8), and secondary (9-12).

RECOMMENDED CURRICULUM GUIDES

Recommended Especially for All-Black Classroom Situations

Classroom Type: Black

Grade: Elementary and Intermediate (K-8)

Title of Package: Africa, Its People, Culture, Countries. (1971)*

Source: Will C. Kirk
Milwaukee Public Schools
Administration Building
5225 W. Vliet Street, P.O. Drawer 10K
Milwaukee, Wisconsin 53201

ERC Order Number: ID 002 378, 1 microfiche

This package is the report of a visit of three African students to a world geography class "to tell the story of their countries."

Even though it is stated that students from Parkham Junior High School interviewed the African students, much of the material could be adapted for lower elementary grades. After hearing the comments made by the African students, Parkham students put what they had learned into their own words in the form of compositions, poems, parodies, limericks, stories, letters, informational maps, and puzzles.

The informational reports were accurate, and a clear distinction was made between racist and colonialized Southern Africa and other parts of Africa. Since these stories, poems, etc., are couched in the students' own words, this package would probably be more appealing and inspiring to Black students. Additionally, it could be a suggestive guide for teachers because it demonstrates the many language arts, map, and other skill building activities that can be used in the teaching of the Black Experience.

The manner in which the materials in this package were compiled makes it very interesting. The information will be readily internalized (even though it is a vicarious experience) because it has personal relevancy.

Classroom Type: Black Grade: Intermediate (9-12)

Title of Package: United States History: The Black Perspective (1970)*

Source: Betty D. Larsen
The University of the State of New York
State Education Department
Albany, New York

ERC Order Number: ID 002 377, 4 microfiche

This curriculum package is an eighth-grade guide for social studies and is intended to provide "new material" for an inductive approach to the role of Blacks in United States history. The contents include material on African-American politics, history and music, but omit much of the Black Experience. The package is good as a teacher's guide and includes sample examinations and an unannotated bibliography for teachers.

The material included is very valuable. The developers of this guide have assembled a variety of documents (including old cartoons) concerning the resistance of Blacks to slavery. Included are narratives by slaves and ex-slaves, spirituals, reports of slave rebellions and deceptions, and documents from the Abolitionist movement. Portions of this guide also deal with race and racism. In isolation these topics would not be relevant, but the context in which they are placed renders them valid inclusions. Documents are presented giving varying views on the topics to be studied. Analytical questions are included that are designed to make students assess the nature and underlying rationale of the documents. This approach would be valuable in courses on the Black Experience in the United States that are directed toward reinforcing positive perceptions of Black students' identities.

A criticism of this package is that the material is not extended into more recent years, a limitation that may foster the fallacious belief that such documents can no longer be written because times have changed so drastically.

Classroom Type: Black Grade: Secondary (9-12)

Title of Package: Black Studies: One and Two (1969)*

Source: Dwight Lee
Education Center
San Diego City Schools
Park and El Cajon Boulevards
San Diego, California 92103

ERC Order Number: ID 002 385, 5 microfiche

This guide covers two semesters. The first semester's work deals with the root culture; that of the second semester makes a smooth transition from Africa to the Black Experience in the United States. There are eleven units of work for the first semester and nine for the second. The appendix contains instructional technology—television log,

audio-visual aids, teacher's guide and material. An interdisciplinary approach has been used to present an integration of subject matter rather than the usual effort to divide learning into compartments. The stated objective of the package—to provide knowledge in depth of the Black heritage—is clearly realized. The compilers had obviously taken into consideration those skills that must be developed to deal with Black Studies in a meaningful manner.

The first-semester topics have been selected to provide an accurate description of the development of Africa and European intrusion upon that development. Unlike most curriculum materials on the African "ancestry," this guide does not stop with depicting ancient African civilizations, but rather goes much further to describe African people, religions, social systems, and current political situations. Persons of African descent born in the United States are included in this section only as they figure in the aforementioned development of Africa.

The second-semester deals with the history of Africans domiciled in the United States. The slave trade is described, with emphasis on the development of slavery throughout the world, the effect of slavery upon Africa, and the reaction of slaves to their incarceration in the United States. Much of this second semester's curriculum is devoted to biographies of selected Black persons and to articles and documents on the history of Blacks in the United States.

Throughout this curriculum package, students are introduced to projects that would promote critical analysis of the African condition and provide a basis for the development of Pan-African ideas.

This guide is highly recommended for Black classrooms and could provide a solid basis for the development of a guide for mixed and non-Black classrooms.

Recommended Especially for Use in
All-Black and also suitable for Mixed Classroom Situations

Classroom Type: Black, Mixed

Grade: Intermediate and Secondary (5-12)

Title of Package: The Black Experience in America (1971)*

Source: I. Ezra Staples
The School District of Philadelphia
Board of Education
21st Street S of the Parkway
Philadelphia, Pennsylvania 19103

ERC Order Number: ID 002 389, 3 microfiche

This curriculum guide attempts "to place in proper perspective the significant role of Black Americans as participants and contributors in the growth and development of this nation." Compilation of the package was motivated by "the troubled social climate

we live in today and the racial antagonisms and animosities witnessed on every hand." The guide is intended to replace distortions, myths, and misconceptions with factual knowledge, thereby providing a frame of reference and a conceptual basis for understanding and resolving the persistent racial problems of American society.

The package has information in the areas of African and African-American politics, biography, history, folklore, and literature.

This is a teacher's resource tool and has excellent potential for imparting African values and developing a positive Black self-concept. The substantive content is limited, but the resourceful teacher can use its annotated bibliographies to help develop a more through understanding. The lesson plans are very good in terms of format and learning experiences. There is an additional section of learning activities and questions to be used with films. Unlike the guide's compiler, we would recommend this resource tool as an independent instrument rather than as a supplement to a history textbook.

Classroom Type: Black, Mixed

Grade: Intermediate and Secondary (5-12)

Title of Package: Black Studies: Guide for Africa in Perspective and Black America in Perspective*

Source: Will C. Kirk
Milwaukee Public Schools
Administration Building
5225 W. Vliet Street, P.O. Drawer 10K
Milwaukee, Wisconsin 53201

ERC Order Number: ID 002 399, 2 microfiche

This guide was designed to help destroy "the myths of the 'happy docile slave' and the non-cultured Black urban dweller," that have been an integral part of American society. It speaks of the need to reject the idea of European cultural superiority and to accept human differences without implying inferiority. The philosophy of the guide is well stated and is based primarily on African values and perspectives. The guide is divided into two sections—"Africans in Perspective" and "Black Americans in Perspective." The section on Africa contains seven topics for discussion, whereas the section on Black Americans briefly covers Black history and follows through with a number of very pertinent contemporary issues. The amount of time suggested to be spent on each topic seemed too short, but still might be useful for judging the relative emphasis to be placed on a particular topic. The actual outlines are followed by a number of suggested activities for the teacher to use in the classroom. Each activity is outlined with its objectives and the skills it is directed toward developing or sharpening: critical thinking, investigation, observation, interpretation, writing, etc.

There are concise and well-selected lists of books and supplemental films for each of the two large topic areas. References, often with chapter and page citations, are also included for each subject to be discussed.

Although the guide is somewhat skeletal, it could be useful for a competent teacher who knows how to handle the material after distilling data from all the sources provided.

Classroom Type: Black, Mixed

Grade: Intermediate and Secondary (5-12)

Title of Package: Contributions of Black People in the World and the United States, Part II (1970)*

Source: Edward B. Fort, Superintendent
Inkster Public Schools
29115 Carlysle Avenue
Inkster, Michigan 48141

ERC Order Number: ID 002 379, 2 microfiche

This curriculum guide "is designed to help instructors teach children about one of the most crucial social problems of this nation. It is intended to teach the historical drama as acted out by Black people." Part II includes the last six units of the guide–from "Westward Expansion to the Black Revolution."

Although we could not be absolutely certain, since Part I was unavailable, the guide seems to have good potential; it relates well to the experiences of Black people and would aid in the development of positive Black self-concepts. The substantive content is limited, but the resourceful teacher could make use of the bibliography to add to his basic knowledge and to strengthen the learning experiences of his students.

Each unit is presented with specific objectives, study content, suggested activities, investigations, and study aids for teachers and students. A bibliography directed toward teacher (adult) reading in Black history is included. It is organized according to historical periods, with specific readings and general references on each so that teachers can easily study a particular period in depth.

Recommended for Use in
All-Black, Mixed, and Non-Black Classroom Situations

Classroom Type: Black, Mixed, Non-Black Grade: Intermediate (5-8)

Title of Package: Black Literature Week (1970)*

Source: Will C. Kirk
Milwaukee Public Schools
Administration Building
5225 W. Vliet Street, P.O. Drawer 10K
Milwaukee, Wisconsin 53201

ERC Order Number: BIB 000 195, 1 microfiche

This package is one that was created by Wells Junior High School in Milwaukee during National Library Week. The student body is about 80% Black at Wells, and this project gave the students an opportunity to explore the history, problems, and achievements of Blacks in the United States. Included are related topics on prejudice, poverty, education, civil disorders, and human relations. It was encouraging to note that plans were made to investigate the Black Experience throughout the year and not just for one week each year.

This project dealt specifically with a collection of instructional materials which could give students a solid background and enhance the study of Black people. It included books–fiction and non-fiction–magazines, newspapers, filmstrips, phonodiscs, pictures and prints, transparencies, and a statistical summary. It also listed the number of copies of each reference to be found in the Wells library, with call numbers and authors. There is a rather exhaustive coverage of instructional materials. Such a reference project as this is often requested, especially by non-Black teachers. This package has assimilated useful material for both teacher and pupil.

Classroom Type: Black, Mixed, Non-Black Grade: Intermediate (7)

Title of Package: Black Studies Seventh (1969)*

Source: Dwight Lee
Education Center
San Diego City Schools
Park and El Cajon Boulevards
San Diego, California 92103

ERC Order Number: ID 002 401, 4 microfiche

In addition to information about items on the checklist this guide also included African recipes, a selective chronology of important events in African history from ancient times up to 1966, and pictures of African dress.

The course outlines, teaching units, and classroom projects included some interesting innovations, such as names and addresses for African pen pals. The bibliographies for both teachers and students are incorporated directly into the learning units they supplement. A list of addresses for local and national Black organizations that provide instructional resources is included.

This course of study has three main sections: (1) Africa, Continent of Man's Beginnings, (2) Slavery, the Middle Period, (3) Reconstruction to the Present. Teachers, other adults in the San Diego community, and students contributed to assembling this guide. The Black Studies program came into existence to serve an immediate need, but the designers of this guide recognize it as their ultimate objective to integrate all ethnic groups into the instructional program.

The section on Africa has ten well-written units, but specific lesson plans would have enhanced this section. As the first section, it serves as a necessary background for better understanding the Black man's experience in the United States. The writers of this section of the guide stated it as their goal to build an understanding of the variety of African cultures, as well as an appreciation of Africa's cultural and creative contributions. Such an understanding should indeed assist the Black student in developing an improved self-image.

The information presented in all three sections is factually accurate, and the material could be used in any social studies class, as well as for homemaking, and physical science.

Though intended for the seventh grade, this curriculum package is highly recommended for all intermediate grades and all classroom types.

Classroom Type: Black, Mixed, Non-Black

Grade: Intermediate and Secondary (5-12)

Title of Package: Civil Rights Organizations: Leadership and Objectives (1970)

Source: Christian K. Skjervold
Minneapolis Public Schools
School Administration Building
807 Northeast Broadway
Minneapolis, Minnesota

ERC Order Number: ID 002 367, 1 microfiche

This package is excellent as a handy resource guide on the various organizations founded throughout the years to struggle for the liberation of Blacks in the United States. All of the well-known organizations are included, beginning with the Niagara Movement and continuing through to the Black Panther Party. The guide opens with a statement on the history and character of Civil Rights organizations, and "suggested preparation for non-minority personnel planning to teach minority history and culture." Selected writings from various Black leaders are included at the end, along with suggestions for additional reading.

Two omissions weaken this package: Elijah Muhammad's *Message to the Blackman* is not included in the suggestions for additional reading, nor is any material about the

Pan-African organizations to which DuBois and others devoted so much of their lives.

This package is recommended as supplementary material for all classroom situations.

Classroom Type: Black, Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Black Literature for the Ninth Grade English Program*
Black Literature for the Eleventh Grade English Program*
Resource Materials for a Course in Black Literature at the Twelfth Grade*

Source: Nettye Goddard
San Jose Unified School District
1605 Park Avenue
San Jose, California 95114

ERC Order Number: ID 002 398, 3 microfiche, 9th grade;
ID 002 396, 3 microfiche, 11th grade;
ID 002 397, 3 microfiche, 12th grade.

These packages are very comprehensive. The structure and organization of the materials in the three guides are conducive to excellent classroom learning experiences and set a gauge for worthwhile student-teacher and student-student interaction.

Each guide is equipped with basic reference and supplementary materials; a general plan; content description of novels, short stories, poems, etc.; suggestions for themes and supplementary activities as possible outcomes of various selections; thought-provoking questions for critical analysis; and a wealth of other indispensable data. There is a chronology of Black literature in each guide. Each educator or prospective user is urged to read the overview contained in each guide carefully and to examine the content of the entire guide thoroughly.

The ninth-grade guide includes six genres: poetry, biography, drama, the short story, the novel, and the essay. The selections are suitable to the ninth-grade age level, and encompass the totality of what it means to be Black in the United States.

The eleventh-grade guide includes five genres: poetry, drama, the short story, the novel, and the essay. For more effective teaching of these genres, the selections are grouped under four major concerns of the Black situation as follows:

1. *Black Oppression* deals with the frustrating situation Blacks have found themselves in from the time they arrived in the United States until the present. It also describes the many attempts by whites "to keep Blacks in their place."
2. *The Black Experience* is concerned with the life of the Black family and the habits and attitudes of Black existence.
3. *Black Pride and Dignity* has to do with the resistance of Blacks to the "establishment." It also includes the sense of accomplishment Blacks feel when they have fought and won a battle against racial prejudice and oppression.
4. *Black Hope* is concerned with Black belief that the future holds a better life for Black people.

The twelfth-grade guide includes ten genres, which provide a complete context for the teaching of the material.

These guides grow progressively more complex, more extensive in treatment, and more varied in their selections from level to level. There is very little duplication in the selections for the three grades. Thus a teacher of one grade may refer to the other two guides for a broader scope of readings.

Classroom Type: Black, Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Poetry—America*

Source: Sequoia Union High School District
480 James Avenue
Redwood City, California 94063

ERC Order Number: ID 002 400, 1 microfiche

This booklet contains suggestions for curriculum content and methods of studying people of various ethnic groups through poetry. There are several sections in the booklet, including one dealing with Blacks and one dealing with Latinos. The section dealing with Blacks introduces poetry by Don L. Lee, Paul Simon, Charles Gordone, and Langston Hughes, and by students from the school district. Preceding each set of poems is a list of vocabulary words which the student is advised to learn before reading the poems. There is also a set of questions for writing and discussion concerning the themes of the poems, the poets, and reactions to the poems. Regarding specific poems, students are offered suggestions to write about or discuss such topics as the poet's dialect and how it affects the meaning of the poem, how the poet appeals to the five senses, and the relevance of the poem.

In a final section the booklet presents a method of encouraging students to write poetry themselves, and of introducing them to the process. This method consists of giving the students a set of questions and asking them to make three- to six-word responses and then to arrange these responses without regard to the question to which they are responding.

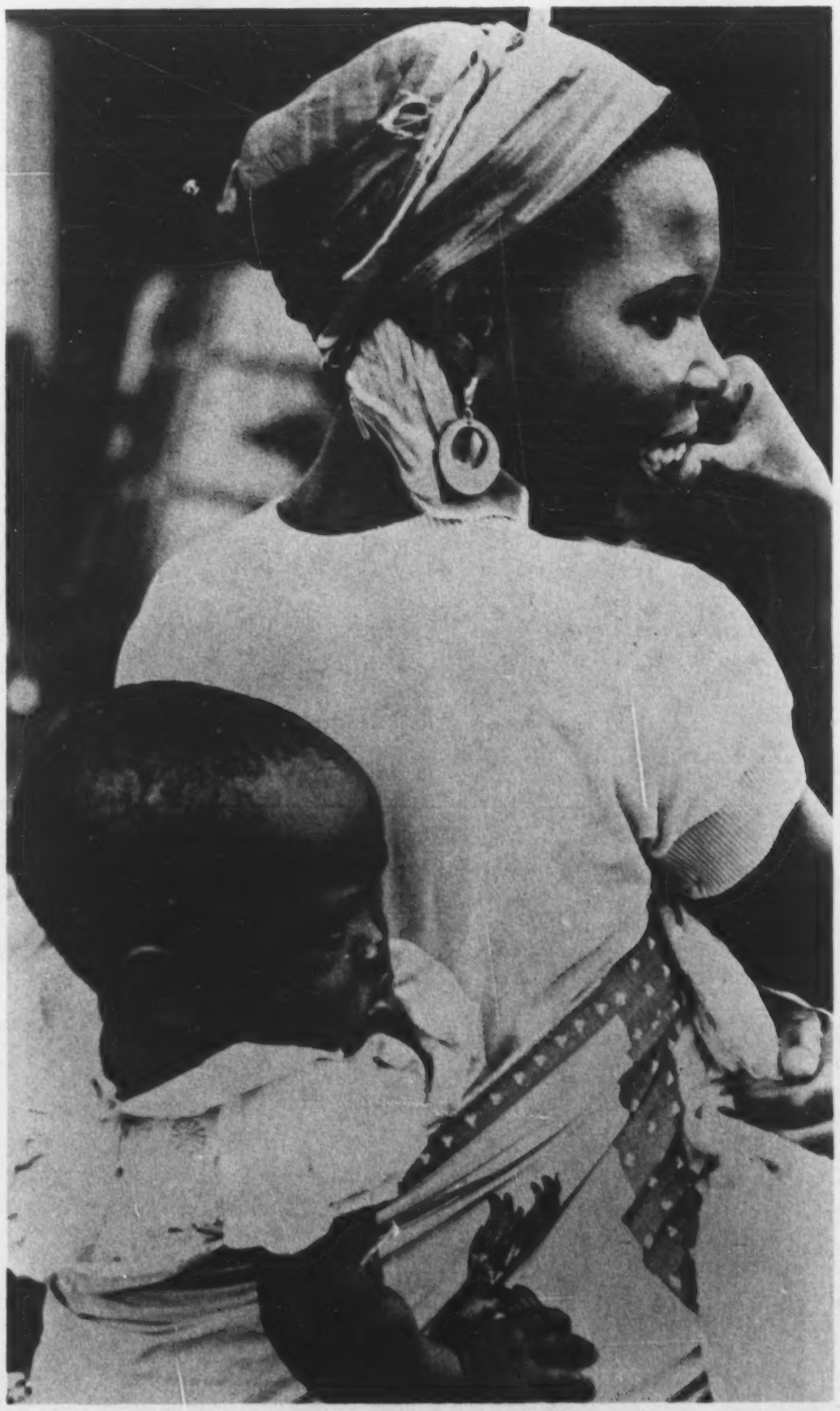
This package is highly recommended for literature classes on the secondary level.

Classroom Type: Black, Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Which Way Black Americans? (1970)*

Source: Christian K. Skjervold
Minneapolis Public Schools
School Administration Building
807 Northeast Broadway
Minneapolis, Minnesota

ERC Order Number: ID 002 365, 1 microfiche



For this package, selections adapted from *Ebony* magazine (August, 1970) plus three others of the writings of Blacks on strategies for freedom and liberation have been collected.

The selections are arranged under three topics: integration, separation, and liberation. The stated purpose is "to generate discussion pertinent to an analysis and understanding of the spiral radicalization of ideology among Black Americans . . . [and] to reflect . . . some of the central themes which will be followed in further reading and discussion."

This guide could be very useful if the teacher has been trained to Black sensitivities and, with this qualification, is recommended as supplementary material for all classroom situations.

Classroom Type: Black, Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: World Culture Studies: Africa, Asia and Latin America: Interdisciplinary Study (1970-71)

Source: Gerald Cleveland
Syracuse City School District
409 W. Genessee Street
Syracuse, New York 13202

ERC Order Number: ID 002 361, 1 microfiche

The part of this booklet dealing with Africa, although extremely short and cursory in its treatment of topics, does suggest directions for study in African culture.

The unit is entitled "Africa, South of the Sahara" and is further divided into four topics:

A) The Geography of Africa deals with the physical factors of the continent, including industry and economics. It also presents concepts to be developed, such as how environment influences ways of life.

B) The History of Africa, although too short, does deal with the concept of tradition in African history, European myths of Africa, the oral tradition as a transmitter of history and culture, and the impact of religion in African history.

C) African Cultures and Societies deals with family systems, political organization and law and order, change in these systems through industrialization and modernization, and European colonialism.

D) Africa in World Affairs includes discussions on the goals of modern Africa, Pan-African unity, and nationalism.

The development of such a program could be of benefit to most students if their teacher is adequately prepared by reading and study to make use of it.

Recommended Especially for Mixed Classroom Situations

Classroom Type: Mixed Grade: Elementary (K-4)

Title of Package: Inter-Group Relations

Source: Betty D. Larsen
The University of the State of New York
State Education Department
Albany, New York

ERC Order Number: ID 002 364, 1 microfiche

This is a resource handbook for teachers in grades K-3. It contains activities, program aids, and a bibliography for teachers and students. Its stated purpose is to assist teachers in providing meaningful learning experiences in human relations. Suggested activities deal with differences as being positive and with developing pride among various ethnic groups—pride in belonging and contributing. The section on program aids contains lists of films, filmstrips, records, pictures, and places to go on field trips.

This handbook was designed for teachers who are working with various ethnic groups in one classroom. If the teacher is one who is sensitive and aware, the proposed activities may be productive.

Classroom Type: Mixed Grade: Elementary (K-4)

Title of Package: Inter-Group Relations

Source: Betty D. Larsen
The University of the State of New York
State Education Department
Albany, New York

ERC Order Number: ID 002 364, 1 microfiche

This unit was designed to improve multi-ethnic relations through a balanced program of instruction. It states that the schools have a responsibility to develop desirable and thoughtful citizens. This unit is further designed to assist teachers and administrators to achieve a positive relationship among all ethnic groups. The unit is divided into four chapters that are developed congruently with the stated goals.

This package deals with some myths and misconceptions not only about Blacks, but about other minorities as well. It spells out clearly the roles of teachers and administrators in intergroup education. Chapter II gives examples of activities in the various disciplines—United States and world history, psychology, English, sociology, economics, etc.—that would be applicable to intergroup education. Chapter III deals with Blacks in the United States. It attempts to give an accurate historical background by

concentrating part of the chapter on the African heritage and African philosophy. This package was expressly designed for teachers, and with the proper in-service training program, it would be very helpful as a resource unit.

Recommended for Mixed and Non-Black Classroom Situations

Classroom Type: Mixed, Non-Black

Grade: Part I, Elementary (K-4)
Part II, Intermediate (5-8)

Title of Package: The Study of Black Culture in the United States

Source: Will C. Kirk
Milwaukee Public Schools
Administration Building
5225 W. Vliet Street, P.O. Drawer 10K
Milwaukee, Wisconsin 53201

ERC Order Number: ID 002 394, 3miicrofiche, Part I;
ID 002 395, 3 microfiche, Part II

The objectives of Milwaukee's package are: 1) to improve the instructional program so that all children can understand the contributions of various cultures–since whites have studies of their European and American heritage, Black children need to understand their African and American heritage–and 2) to help teachers make courses like United States history, world history, and geography more reflective of reality.

Part I: The writers of this package used members of the community and the press as resource people, and, in order to broaden the scope of material included, consulted other school systems throughout the United States about their offerings in the area of Black Studies. No attempt was made to "glorify or justify" the treatment of Black people in this country, which is an indication of objectivity.

The guide was divided into 17 units dealing with ancient African kingdoms, folklore, music, slavery, civil rights, economics, politics, education, and several other topics. Each unit listed activities, audio-visual materials, and books. Suggestions for motivating the students as well as for evaluating their response to the material were included. The suggested methods of evaluation were methods other than written examinations, which was quite encouraging to see, especially for the earlier formative years. This guide is above average in the achievement of its stated goals.

Part II: With Part I addressed principally to the first four grades and Part II to grades 5 and 6, the two parts form a good continuum. Although no table of contents is included, the guide is divided into subject areas: English, social studies, Civil Rights, economics, history and civics, and anthropology. A bibliography and a list of audio-visual materials are also included.

This guide presents the treatment of the Black man in this country accurately. However, the treatment of Blacks prior to slavery is so brief that this guide will be useful

in any of the intermediate grades only when dealing with the Black man's experiences in the United States. The guide's objectives should be made more specific, and lesson plans should be spelled out. Even though each separate unit is represented by a different color, a table of contents would be very helpful.

Classroom Type: Mixed, Non-Black Grade: All grades (K-12)

Title of Package: Curriculum Guide: The Study of Minorities (1969)*

Source: Donald L. Clauson
Director of Curriculum Development
State of Minnesota Department of Education
Centennial Office Building
St. Paul, Minnesota 55101

ERC Order Number: ID 002 369, 3 microfiche

This guide included material for all grades (K-12) and is divided into "mini-units" for grades K-3, grades 4-6, secondary English, and secondary social studies. Within each mini-unit are background information for teachers, and bibliographies. Native American, Spanish-American, Asian-American, and African-American materials are included in what is essentially a multi-cultural approach. In addition to the bibliographies there is "A Chronology of African History" and a listing of "Major Events in Negro History." This guide is substantively extensive, although it does not include any information about Africans in the Caribbean.

In addition to including all of the other areas from the checklist, this guide includes an excellent report of an evaluation of its contents and a suggested program for in-service education. The instructional procedures are the most outstanding feature, offering an excellent instructional format including behavioral objectives, procedures, definition of terms, and an evaluation process.

The knowledgeable teacher could find many ways to make good use of the programs outlined in this guide, particularly if consideration is given to the evaluation section.

Classroom Type: Mixed, Non-Black Grade: Elementary (K-3)

Title of Package: Cultural Diversity in Our Community

Source: Dwight Lee
Education Center
San Diego City Schools
Park and El Cajon Boulevards
San Diego, California 92103

ERC Order Number: ID 002 390, 2 microfiche

This is a multi-ethnic studies guide designed for first through third grades. Each ethnic group considered to be a minority is treated in this guide. The first four sections in the package deal with prejudices, stereotypes, skin colors, cultural habits and historical roots, information about all people. The remaining sections stress specific ethnic groups.

The section devoted exclusively to Blacks used Katz's *Eyewitness* as the main reference for historical facts. This section included the usual people for the selected biographies. Some of the activities are to reproduce African art, as well as produce impressions using a variety of media and to make African musical instruments and masks. There are five lessons devoted to Black contributions to San Diego and entitled: Black History, Black Art, Musical Contributions, Language Contributions, and Black People Today.

In an attempt to avoid insulting Black people, each time that any reference to African-Americans was made three names were used–Negro, Black, and Afro-American (in this order).

Parts of this guide–the activities for the early grades and the audio-visual material–could be used in a meaningful way. It did attempt to achieve its stated goal–to correct, broaden and enrich the perceptual framework of children whose knowledge of cultural or ethnic groups is limited to myths, generalizations, and stereotypes handed down by previous generations.

Classroom Type: Mixed, Non-Black Grade: Intermediate (5-8)

Title of Package: Black Literature for the Eighth Grade English Program (1968)*

Source: Nettye Goddard
San Jose Unified School District
1605 Park Avenue
San Jose, California 95114

ERC Order Number: ID 002 375, 3 microfiche

The overview for this guide states: "It is our purpose herein to introduce students to the black man's contribution in the field of literature.... [W]e wish to give the teacher some guidelines whereupon he can build and begin to inculcate into the already existing eighth grade curriculum works of and about black Americans."

The table of contents is extensive, including a "Chronology of the Development of Black Literature in the United States," a "Calendar of Black History," an "Overview," a "General Reference Bibliography" and specific works by Black authors with analyses and suggested lesson plans. Unfortunately, there are no page numbers to make it easier for teachers to find specific topics they might want to use.

This material could be useful as supplementary information for students who have a thorough background in the totality of the Black Experience, including the African heritage. Such a background would be necessary because there is no allusion to the African heritage in this guide, and the Calendar of Black History is a listing without explanations or transitions.

Classroom Type: Mixed, Non-Black Grade: Intermediate (8)

Title of Package: Resource Guide on Negro History in the United States (1969)

Source: Walter A. Parsons
Sacramento City Unified School District
Administration Building
1619 N Street, P.O. Box 2271
Sacramento, California 95810

ERC Order Number: ID 001 617, 4 microfiche

A good deal of this resource guide could be used in an all-Black teaching situation if it were carefully structured by a Black perspective. As it now stands, this guide would be valuable as a resource for mixed and non-Black classrooms.

The material presented in this package has been designed as a supplement to the eighth-grade history text, *Land of the Free*. Because of this approach, African history is not included. However, the developers of this guide do provide teachers with a good deal of background material describing the controversial nature of the selections on Black history and offering reasons for the controversy as well as varying views on the accuracy of the information presented in the selections. In so doing, they present a reinterpretation of many historical events that have traditionally been "whitewashed" in the texts. Throughout the material, they emphasize how specific information presented can be used to destroy myths.

The greatest emphasis is placed upon the history of "free" Blacks in the United States, an approach that may tend to gloss over the harshness of the slave experience; but information is also provided on the cruelties of slavery.

Questions and activities are suggested that will enable students to critically review the material to which they have been exposed. (Materials are recommended for use with specific lessons in the text.) Students using this package would learn how Europeans took away Indian homelands; how Blacks and Native Americans banded together to fight the European invaders, and how slavery affected the African family.

The account ends with information on Black leaders, including Marcus Garvey, Malcolm X, and Martin Luther King. (One of the suggested activities is for students to compare Garvey, the Black Muslims, and Malcolm X, a very good exercise for Black students.) Unfortunately, there are obvious negative biases in presentation of these biographies. Nevertheless, much of the factual information contained in this guide is of value.

Classroom Type: Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Curriculum for Afro-American Culture Courses

Source: Will C. Kirk
Milwaukee Public Schools
Administration Building
5225 W. Vliet Street, P.O. Drawer 10K
Milwaukee, Wisconsin 53201

ERC Order Number: ID 002 392, 1 microfiche

This is an introductory outline of work to be developed for a course of study on African-American Culture. Its main goal is that of correcting the treatment of previous textbooks concerning Black people in the United States and in Africa.

The goals are to: destroy myths about Africa, develop a strong Black self-image, re-interpret traditional views about Black people, etc. The outline is divided into units on African kingdoms, African history, slavery in North and South America, Reconstruction, the colonization of Africa by European powers, and African-Americans.

There is an attempt to outline the needed background material. Other useful inclusions are "Dates to Remember," important names and places, several unannotated bibliographies, and a substantial list of relevant classroom activities.

This guide should only be used by an aware and informed teacher, because the outline has gaps that could foster the formation of some negative concepts.

Classroom Type: Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Independent History Studies, Minority Groups, The Negro

Source: Gerald Cleveland
Syracuse City School District
409 W. Genessee Street
Syracuse, New York 13202

ERC Order Number: ID 002 362, 1 microfiche

This booklet is part of the supplementary material in a program of social studies. The booklet offers suggestions for independent research by the student, with supervision by the teacher. The suggestions offered deal mainly with Blacks and their history in the Syracuse area. Political, social, religious, and economic aspects, among others, are taken up. However, state and national topics concerning Blacks are also suggested. Some examples of the state and local suggestions follow: Early Negroes in Syracuse, Negro Population in Syracuse, Occupations and Living Areas of Negroes in Syracuse, Early Negroes in New York, Slavery in New York State, and New York Negroes in the Civil War. Suggested national topics are, for example, The Non-Slave Negro, Disappointments, The Negro in Science, and Cultural Contributions of the Negro.

As can be seen, the topics suggested do not cover the total Black Experience. However, there does seem to be some benefit in the method of study presented. As noted above, the program allows the student to select his own topic of interest and to do his research independently. According to the plan, the students' research papers would be used in regular classroom situations and also in public communications media as a means

of increasing the awareness of the community.

With a specially trained teacher, the potential of this package for secondary students is good. The teacher must be aware of the total Black Experience so as to be able to ensure that the independent study of the students does not produce a fragmented picture.

Classroom Type: Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Minority Culture Seminar Calendar (Sept. 30-Oct. 30)

Source: John J. Cerney
Colorado Springs Public Schools
El Paso County School District
1205 Potter Drive
Colorado Springs, Colorado 80909

ERC Order Number: ID 002 391, 1 microfiche

This is a guide for a group of seminars on minority culture. The sixteen seminars which are intended to last for about two months, include an attitudinal survey, panel discussions with follow-up, and general discussions on pluralistic America, honesty, and communication. The last two seminars are reserved for testing and review of a test on Black Studies. Some preparation is suggested as necessary for each seminar: each participant is assigned readings, of which he is to write a brief review. The reviews are duplicated so that all participants can have the benefit of the others' thinking. After each panel, the questions submitted by participants are discussed.

These kinds of seminars could be a very productive learning experience with the necessary ingredients–adequate material, aware and knowledgeable instructors, and proper motivation. The general background reading lists could be greatly expanded.

Classroom Type: Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Much From Many

Source: Nancy Vick
Forth Worth Public Schools
3210 W. Lancaster
Fort Worth, Texas 76107

ERC Order Number: ID 002 360, 3 microfiche

This package is primarily a series of biographical sketches of people from various ethnic groups: some are the indigenous inhabitants of the United States, some are of Spanish surname, and others are of African descent. The emphasis is on "contributions" of "minorities" to the United States.

The guide is arranged chronologically beginning with "Discovery" and ending with

"Contemporary America."

This approach, though informative, has inherent inadequacies: the biographies do not highlight the problems in the lives of the people being written about or deal with the total Black Experience. The Black people selected had little to do with the liberation of Black people. This guide is further limited in that it does not offer instructional procedures. It is therefore recommended only as supplementary information for mixed and non-Black classrooms. It could also easily be adapted for this use in the elementary grades.

Classroom Type: Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: Study Guide for Afro-American Studies

Source: Alexandria City Public Schools
Administration Building
418 South Washington Street
Alexandria, Virginia

ERC Order Number: ID 002 383, 1 microfiche

This booklet is a methodological guide for teaching Afro-American Studies to high school students. Although some of the concepts suggested are based on Euro-American assumptions, some positive direction in teaching methods is provided.

The program is divided into eight units dealing with topics ranging from African history to Afro-American civil rights. An introduction on uses of the program suggest various teaching techniques: unstructured classrooms, student participation and planning, few lectures, non-traditional evaluation methods, use of current events as sources of material, field research and class projects, outside speakers, no textbooks.

Unit One is of the least value. It attempts to justify participation in this particular course of study, Afro-American history, for the teacher and the student. Unit Two discusses topics in African history, including the development of ancient as well as modern African nations. It offers questions to spark discussion of political structures and defense in African nations as well as some questions concerning the relationship between Africans and African-Americans; e.g., "Is the American Negro African or American?" Unit Three, "The Introduction of the African to America," deals with the forced migration of the African to America. Some attention is given to the fact that African culture was also forced to "migrate." Unit Four, "Africans in Colonial America," deals with the "Americanization," through slavery, Christianity, etc., of Africans living in the United States, in the Caribbean, and in South America. Unit Five, "The Peculiar Institution," is concerned more specifically with slavery as an institution. Unit Six. "The Early Struggle for Security," discusses the myths of Reconstruction and the "Free Negro," and the early development of some of the Black civil rights organizations. Unit Seven, "Afro-American Renaissance," is concerned with the further development of Black organizations from Marcus Garvey to the Honorable Elijah Muhammad. Unit Eight, "Afro-American Activism: America's Civil Rights Revolution," deals with the limited role of the federal government in securing the rights of Blacks in the United States; e.g., the Supreme Court school desegregation decision of 1954.

Each unit offers activities as well as a bibliography on the topic under discussion. The bibliographies are divided into sections for teachers and for students. Both are inadequate, but a well-trained teacher could make this suggestive guide quite effective in mixed and non-Black classrooms.

Classroom Type: Mixed, Non-Black Grade: Secondary (9-12)

Title of Package: When Groups Meet (1970)

Source: Christian K. Skjervold
Minneapolis Public Schools
School Administration Building
807 Northeast Broadway
Minneapolis, Minnesota

ERC Order Number: ID 002 374, 2 microfiche

This guide, geared primarily toward correcting myths about Blacks, is based on a *Newsweek* report and other recent newspaper and magazine stories and articles, plus some excerpts (poems, etc.) from Black writers.

The unit has been written in such a way that it could be incorporated into social studies, English, or interdisciplinary classes. A general list of attitude and skill objectives is included at the beginning of the package and amplified within each unit.

Because the emphasis is on "getting along" rather than on developing a total picture of the African-American experience, this package is recommended for use in mixed and non-Black situations only. It would contribute little toward developing a firm sense of Black identity.

Recommended for
Non-Black Classroom Situations Only

Classroom Type: Non-Black Grade: Elementary (K-4)

Title of Package: Resource Guide on the Negro in America: Elementary Segment (1969)

Source: Walter A. Parsons
Sacramento City Unified School District
Administration Building
1619 N Street, P.O. Box 2271
Sacramento, California 95810

ERC Order Number: ID 001 620, 3 microfiche

In this package students are introduced to African kingdoms, slavery, and "famous

Negroes." Also included are learning situations designed to let students express themselves as to how they would treat someone who is not white; taken together, these situations are called "Sensitivity Training." In the unit about Africa, students learn African songs, and in the unit on "The Negro in the 20th Century," they learn freedom songs. This material is not recommended for Black and mixed situations, for its presentation would cause too much stress for Black students (especially the sensitivity training).

An idea from the package that could be valuable in Black learning situations is the use of African songs and folktales, if it were made clear that these artistic forms are currently practiced; that the folktales still provide rules for sound moral development; and that the music is the basis of African-American music.

Classroom Type: Non-Black

Grade: Elementary and Intermediate (K-8)

Title of Package: The Negro's Contribution to America's Development (1966)

Source: Mary Meehan
School District of Kansas City
1211 McGee Street
Kansas City, Missouri 64106

ERC Order Number: ID 002 381, 2 microfiche

This package is a resource guide developed to supplement a program in social studies. It is oriented specifically to Kansas City and vicinity, containing many references to local personalities, schools, etc. It is very limited in instructional procedures, but an innovative teacher could successfully use some of the information and resources in any classroom situation. The children's bibliography is good but brief.

The main problem with the guide is that it stresses only those Blacks who have been accepted by the dominant culture in the United States. It presents biographies of a number of Blacks, but fails to integrate them into a larger context or to put them in proper perspective. The student is given only a picture of a number of outstanding Blacks who have made it.

The information included here could be useful in non-Black classrooms in the hands of a skilled and knowledgeable teacher.

Classroom Type: Non-Black

Grade: All grades (K-12)

Title of Package: The Black Man in American History

Source: Grant W. Jensen
Kern High School District
2000 Twenty-fourth Street
Bakersfield, California 93301

ERC Order Number: ID 002 380, 3 microfiche

This package is "a supplementary guide for the enrichment and expansion of courses in United States History and American Literature." It is valuable because it draws together so many resources, but it depicts the totality of Black Experience in the United States from the traditional perspective. The historical and political accounts emphasize extraordinary people and events, and are so simple in their presentation of important issues that it would be difficult for teachers to understand the real depth of these issues without prior training. The sections of literary criticism, while laudable for noting so many sources, are superficial.

The sequential "unfolding" of the story of Africans in the United States is a little too tinged with romantic achievement, and the package places little emphasis on current conditions. A document this lengthy should have been devoted to placing specific historic occurrences in a broader framework of *issues* related to the Black Experience, rather than belaboring specific events.

Useful annotated bibliographies of books and audio-visual materials for both students and teachers are included, however.

This package is recommended for non-Black classrooms only.

Classroom Type: Non-Black Grade: All grades (K-12)

Title of Package: Commemoration of Martin Luther King, Jr. (1971)

Source: Donald G. Anderson
Oakland Public Schools
Administration Building
1025 Second Avenue
Oakland, California 94606

ERC Order Number: ID 002 368, 1 microfiche

This booklet contains information and curriculum suggestions designed to aid elementary and secondary school students in developing and preparing activities for a Martin Luther King, Jr., commemorative. The contents include a chronology of events in "The Negro's Civil Rights Struggle," with major emphasis on those events that illustrate Dr. King's philosophy and on those who follow it (sit-ins, strikes, marches, speeches, etc.); a short biographical sketch of Dr. King and his family; an annotated list of what were considered his accomplishments, including some of his more famous marches and speeches; and some suggested activities that are designed to help students develop positive notions of Dr. King and his philosophy. The suggested activities include projects in art, music, drama, language arts, writing, poetry and math. The appendices contain speeches by and quotations from Dr. King, songs used in his movement, and a highly selective bibliography of readings for teachers and students. A few audio-visual materials are also listed.

This package is recommended only as supplementary material.

Classroom Type: Non-Black Grade: All grades (K-12)

Title of Package: The Negro in American Culture

Source: Louisville Public Schools
Division of Curriculum
506 W. Hill Street
Louisville, Kentucky 40208

ERC Order Number: ID 002 382, 3 microfiche

This booklet is divided into two sections. The first section deals with the "Negro's Contribution to American Culture," and consists of lists of famous or "outstanding" Blacks who have contributed to the American cultural system in various areas (science, medicine, sports, entertainment, military service, business, and education). These people and their contributions are proposed as positive models for both "Black and white students" in their understanding of the "Negro's" role in American culture.

Section Two deals with "The Negro in American Society Today" and places emphasis on "cause and effect" as a means of explaining the social, political, and economic problems and successes of Blacks in the United States. It further offers suggestions for "acceptable" solutions to the problems: federal grants, vocational training, and revised curricula.

Because of the extensive bibliographies and the wide range of topics included, this package could serve as a resource for teachers to help develop curricula encompassing the totality of the African experience throughout the world.

As it is presently constituted, it would be effective in non-Black classrooms in helping to eradicate racist stereotypes.

Classroom Type: Non-Black Grade: All grades (K-12)

Title of Package: The Role and Contributions of American Negroes in the History of the United States and of Illinois (1970)

Source: Director
Center for Ethnic Studies
State of Illinois
Office of the Superintendent of Public Instruction
Springfield, Illinois 62706

ERC Order Number: ID 002 370, 3 microfiche

This is a suggested guideline for curriculum planners and teachers. It is commendable for the manner in which it presents various views on selected historical events. The material emphasized a "problem solving" approach in which problem areas are identified and investigated. Although this approach may foster individualized examination or fragmented inquiry into the Black Experience rather than a unified approach, it is still useful in that the areas identified are of historical value. The material

is not structured by a perspective which acknowledges African value assumptions, but would be useful because it presents varying interpretations of the same problem.

Course outlines, teacher's guides and audio-visual materials are suggested instructional procedures. A portion of this guide is also devoted to teaching innovations and suggestions for improvements, with recommendations for analysis of the present allocated certain subjects, and analysis of content. Also included is a list of Black "personalities" in various areas of endeavor, but these personalities are not dwelt upon in the text of the guide.

One section of a suggested outline noted historical distortions, and reasons for such. A well-developed chronology of facts is included, which is quite comprehensive, including Garvey, the first Pan-African Conference and Malcolm X. Facts which are of special significance to Illinois history are noted in bold type in this chronology (which exemplifies the manner in which the material is integrated).

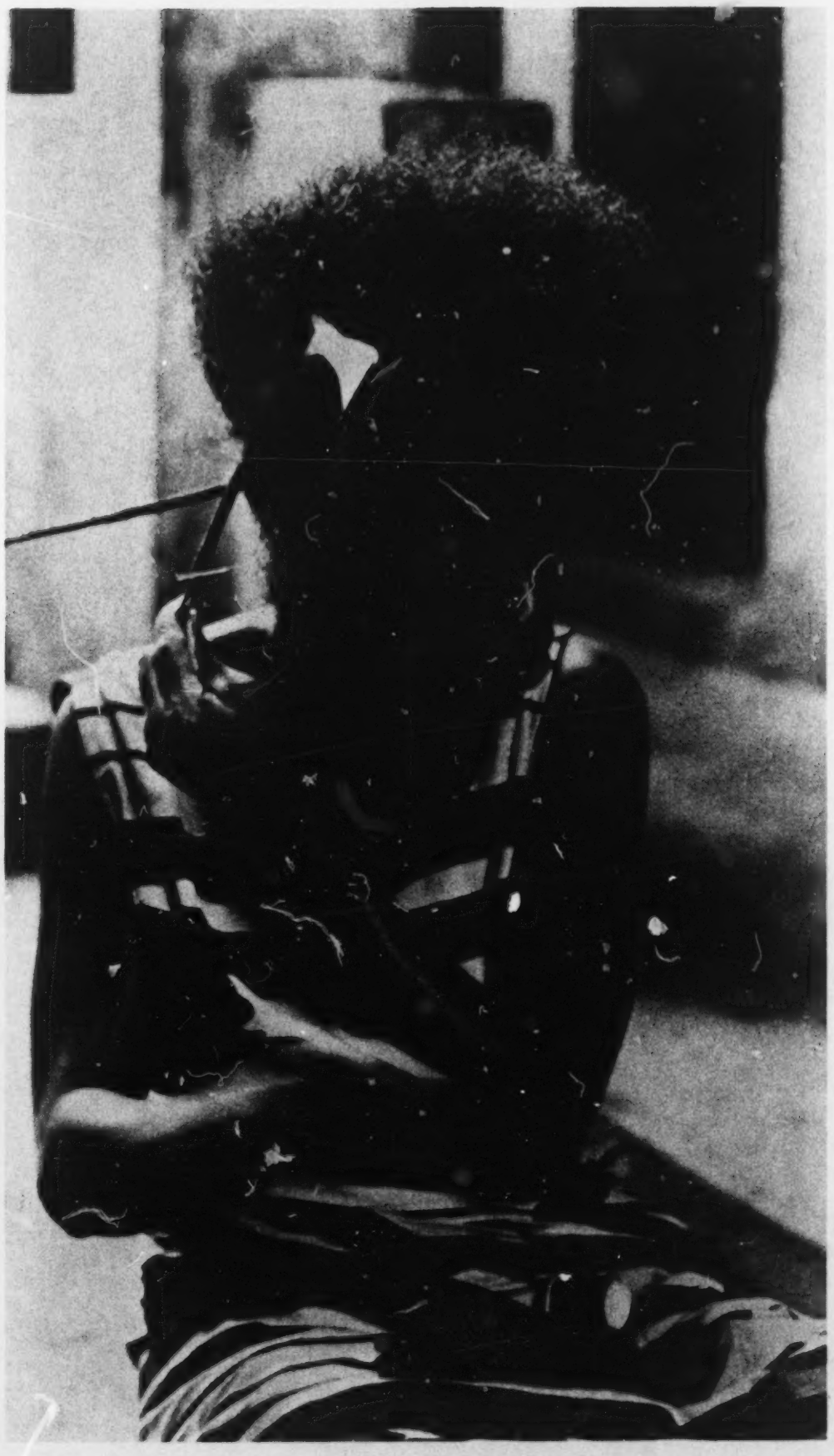
The annotated bibliographies of books and audio-visual materials are for both teachers and students and are reflective of the lack of material printed from a Black perspective, but, nevertheless, are comprehensive and worthwhile.

Classroom Type: Non-Black Grade: Intermediate (5-8)

Title of Package: Ethnic Studies (Individual titles and ERC Order Numbers are listed below)

Source: Stockton Unified School District
Administration Center
701 N. Madison Street
Stockton, California 95202

The First Negro Millionaire (ID 001 874)
Gateway to Gold–James Beckwourth, Mountain Man (ID 001 875)
Henry O. Tanner–Black American Artist (ID 001 876)
Bert Williams–Comedian (ID 001 880)
Bishop of the Poor–James Augustine Healy (ID 001 878)
James P. Beckwourth–Explorer (ID 001 879)
Louis "Satchmo" Armstrong–The Ambassador of Jazz (ID 001 868)
Mary McLeod Bethune–Black Educator (ID 001 869)
Thurgood Marshall–Lawyer (ID 001 883)
Crispus Attucks–First Negro To Die For Freedom (ID 001 867)
A Black in Government–Robert C. Weaver (ID 001 871)
Phillis Wheatley–First Black American Poetess (ID 001 882)
York, Black Explorer–Member of Lewis & Clark Expedition (ID 001 870)
Marian Anderson–Singer (ID 001 872)
"Jim Crow" Laws–Segregation of Races (ID 001 873)
Carl B. Stokes–Mayor, Cleveland, Ohio (ID 001 865)
Bill Pickett–Cowboy–Inventor of Cowboy Sport Bulldogging (ID 001 866)
Pearl William Chavers–Pioneer in Banking Field (ID 001 881)
Dr. Drew's Discovery–Medical Doctor (ID 001 885)
(Each of these is 1 microfiche).



This set of booklets offers separate lessons on selected Blacks in American history. Each booklet contains information concerning one famous Black American and a method of testing the child's recall of that information. Within each booklet are several lessons on the subject. The lessons consist of narratives concerning a certain period or aspect of the person's life and are followed by a set of multiple choice or true-false questions based on the information presented. The stated objective of each lesson is to have the learner answer all questions correctly.

These Black Americans are presented as "Negro Firsts" and as positive models for Blacks; however they are most suitable for helping to eradicate stereotypes of Blacks for non-Black students.

This is recommended as supplementary material.

Classroom Type: Non-Black Grade: Secondary (9-12)

Title of Package: Afro-American Case Studies (1968)*

Source: Christian K. Skjervold
Minneapolis Public Schools
School Administration Building
807 Northeast Broadway
Minneapolis, Minnesota

ERC Order Number: ID 002 366, 1 microfiche

This 23-page pamphlet was assembled to answer the qeustion: "What does it mean to be an Afro-American?" Selections written by African-Americans with study questions are included. It is obviously aimed at building new images for the non-Black student of the variety of experiences which African-Americans have had in the United States. Poems, excerpts from biographies, novels and anthologies are used as resources.

This is particularly recommended as supplementary material for classroom situations in which an effort is being made to destroy the stereotyped images non-Blacks have of African-Americans.

Classroom Type: Non-Black Grade: Secondary (9-12)

Title of Package: American Negro History in the American History Course (1968)*

Source: Mary Ellen Saterlie
Board of Education of Baltimore County
Towson, Maryland 21204

ERC Order Number: BIB 000 194, 1 microfiche

This package was developed to enrich the curriculum and to present information so that "the white community [would] have [a] meaningful understanding of the black community . . . [because] over 95% of the population of Baltimore County is

non-black . . . [and] the students of the public school system will reflect this relative racial isolation in their attitudes."

The package begins with a general bibliography which is annotated and suitable primarily as a resource guide for teachers. Each of the five units states problems in the form of a query to be answered by the course of study. References to page numbers of the two sources (*The Negro in the Making of America* by Benjamin Quarles and *From Slavery to Freedom* by John Hope Franklin) upon which the course of study is based are included with each unit, as well as annotated bibliographies of material specifically related to the topic being considered.

This package is recommended for courses in African-American history in non-Black classroom situations, and the bibliography would be useful as a guide for teachers seeking to strengthen their knowledge of the African-American Experience.

Classroom Type: Non-Black Grade: Secondary (9-12)

Title of Package: The Negro in American Life (1967)

Source: Will C. Kirk
Milwaukee Public Schools
Administration Building
5225 W. Vliet Street, P.O. Drawer 10K
Milwaukee, Wisconsin 53201

ERC Order Number: ID 002 371, 2 microfiche

This package is a guide to supplement the study of United States History on the secondary level and parallels the 11th grade teacher's guide entitled *United States History*.

Included in this guide is information on African-American politics, biography and some history, and African politics, biography and history.

Instructional procedures suggested are course outlines, teaching units and guides, classroom projects, topics for written work and audio-visual materials. A bibliography of books and audio-visual materials for teachers is also included.

This guide attempts to deal with our African heritage: however, Africans are referred to as "Negroes" even in the section with the caption, African heritage. Each of the thirteen units includes a bibliography. At the end of each unit is a section for supplementary activities–people, places, events, and terms for further study. With proper motivation the activities could be a meaningful learning experience.

At the end of the guide there is a brief list of instructional resources. The most important contributions made by this guide are the instructional technology and supplementary activities.

Classroom Type: Non-Black Grade: Secondary (11-12)

Title of Package: Human Relationships: Suggestions and Prepared Lessons (1970)

Source: Mrs. Bessie R. Hoge
Long Beach Unified School District
Board of Education Building
701 Locust Avenue
Long Beach, California 90113

ERC Order Number: ID 001 638, 2 microfiche

This package did not include any of the substantive content which appears on our checklist–but rather included the following topics: Information Concerning Race: Facts and Myths, Fair Employment, Fair Housing, Subtle Prejudice, and Cultural Diversity.

American middle class "problem areas" which may hamper human relations are identified, and information is offered to enable students to meet and solve such problems when they arise. Some areas discussed are: positive and negative groups for students to join, decision-making, peer group vs. parental influence, personal and group security, communication, compromise, and group effectiveness.

Instructional procedures suggested were specific lesson plans, topics for written work, audio-visual materials, exams, case analyses, role playing and reading of selected short topics.

Some of the examples used in these lessons, however, would suggest negative assessments of Blacks. For example, in the lesson dealing with communication, the example of a communication gap is a Black couple who resort to physical violence in their marital affairs. (From *Black Rage*). Such an example would certainly lend support to the idea that fighting and Black folk are natural companions.

Dispersed among these middle-class problems are lessons concerned with fair housing, fair employment, myths concerning Blacks and how they are perpetuated, and a lesson on the legitimacy of cultural diversity. These lessons are devised as a means of informing white students of the nature of the injustices perpetrated by their society upon Blacks, and would be of value in a non-Black teaching situation.

The content should be reorganized to present greater consistency in defining what students could do to aid in understanding the roots of racism and to discuss means for purging their society of it.

Classroom Type: Non-Black Grade: Secondary (12)

Title of Package: Curriculum Guide for Afro-American History

Source: James G. Moffat
Board of Education
City of Chicago
228 N. LaSalle Street
Chicago, Illinois 60601

ERC Order Number: ID 002 372, 3 microfiche

This curriculum package consists of a guide for teachers of African-American history and is divided into five units based on a time schedule of six, eight, or ten weeks. Each unit is divided into sections containing the following areas: outline of content, teacher information, suggested activities, and instructional materials (including auxiliary readings and books for teacher reference, periodicals, and audio-visual materials).

Unit I, Africa (The Beginning to 1492) deals generally with geographical and historical information of the African continent. It attempts to give the rationale for the study of Afro-American History and recognizes the unfairness and inadequacy of early historical, cultural, and intellectual conceptions of Africa and its peoples.

Unit II, Black Men in the Americas (1492-1787), is concerned primarily with the notion of slavery and its conceptual beginnings. It deals with the African slave trade and proposes the notion that "not only Blacks were slaves." It also suggests, to some extent, the involvement of Blacks in the American Revolution.

Unit III, The New Republic and the Peculiar Institution, considered the institution of slavery and its effects on the American political and economic systems and offers some cursory information about the role of Blacks in the abolitionist movement. Biographical statements in this area are also cursory.

Unit IV, Ecstasy to Agony (1865-1914), deals with Reconstruction and post-Reconstruction eras. It attempts to point out differences in Northern and Southern efforts, and idealized the role of the federal government in Reconstruction.

Unit V, The Struggle for Civil and Human Rights (1914 to the Present), attempts to cover too much in one unit. Its major concept, however, is the notion of the move towards the improvement of political and economic conditions of Blacks in the United States.

A bibliography and list of audio-visual materials is included.

Classroom Type: Non-Black

Grade: Secondary (12)

Title of Package: Great Issues

Source: Gerald Cleveland
Syracuse City School District
409 W. Genessee Street
Syracuse, New York 13202

ERC Order Number: ID 002 384, 1 microfiche

This guide is developed around contemporary issues. Students are given a choice of the number and types of issues they wish to investigate. The classes are not of a lecture variety but rather are seminars, group discussions, and independent study. There is no content given but suggested concepts and understandings to be developed with accompanying suggested activities and several listed resources.

The stated questions are approached from a Euro-American value base leaving interpretations open, e.g. "Why have some of the historical injustices 'man-to-man' occurred?" and "What are the lessening evidences of racial conflict and injustices?" The insightful student may, after indepth research, uncover the more covert truths. Much, including the variety of resources explored, depends on the direction and breadth of the

teachers.

This package is recommended for a non-Black classroom situation only because the substantive content is not explicit about African-American values and would not contribute toward the Black identity quest. On the other hand, non-Black students can be encouraged to deal with racism as it affects Blacks and others as one of the issues of our time.

RECOMMENDED SUPPLEMENTARY RESOURCES

This section consists of a select, annotated list of items–books, periodicals, and a few films–which can be used as resources for teachers or in the classroom, or both, as specified.

We have listed only those items frequently overlooked in the bibliographies and source lists of the curriculum packages we evaluated. Items that were often referred to or that are generally well known (e.g., William Loren Katz's *Eyewitness: The Negro in American History* in the former case, and books by and about Martin Luther King in the latter case) have not been included. Emphasis has been placed on listing materials that will serve to reinforce positive self-images for Black children and to eradicate stereotypes of Blacks that may be held by non-Black children.

These supplementary resources have been divided into four categories: Elementary, Intermediate, and Secondary Classroom Materials, and Teacher Resources. The majority of the entries are resource materials for teachers, to aid them in developing their own curriculum guides for all grades. This area is emphasized because we find present textbooks to be totally inadequate in portraying the Black Experience and also because there are few written materials available that are suitable for school children, especially the youngest children (K-4), and that meet the needs described above.

In addition, we have listed a few films which were found to be of particularly good quality. It is recommended that these films, and any others selected for showing in classrooms, be carefully and thoughtfully previewed before being shown. Many films previewed by our staff were found to incorporate some very subtle racist attitudes, usually in the narration. This is the kind of attitude which must be guarded against by teachers when selecting materials for classroom use–particularly in classrooms where Black children are present.

Attention is especially directed to the bibliographies, supplementary readings, and resource materials included in the two curriculum packages from The San Diego Public Schools evaluated above: *Black Studies One and Two* and *Black Studies Seventh.* For a bibliography of Black writers see the following curriculum packages also cited earlier: *Black Literature for the Ninth Grade English Program, Black Literature for the Eleventh Grade English Program* and *Resource Materials for a Course in Black Literature at the Twelfth Grade*; all are from the San Jose Unified School District and are highly

recommended.

Bookstores that stock books of the type listed in this bibliography, as well as many others written about the Black Experiences all over the world, are listed and included in the Appendices. For information regarding the purchase of books by and about African people that might be difficult to get in local bookstores, these bookstores may be contacted. The addresses are included for the sake of convenience.

A list of Black publishing houses is also included from which catalogues and brochures about forthcoming and previous publications may be received. These particular publishing houses are included here because large publishing companies are reluctant to risk money on publications that accurately portray some aspects of the Black Experience as these new publishing houses are making an effort to do.

ELEMENTARY CLASSROOM MATERIAL

Africa's Animals. New York: A Ridge Press Book, 1967. $3.95.

This is primarily a picture book, although several lines of text are included about each animal, explaining his habitat and habits. Children of all ages would enjoy the pictures, and for children who cannot read the text, the teacher could make simple explanations based on the written material.

Recommended for use in all types of classroom situations.

Bontemps, Arna. *Frederick Douglass: Slave-Fighter-Freeman.* New York: Alfred A. Knopf, 1959. $3.64.

This book portrays in detail the life of Frederick Douglass, his childhood experiences as a slave, his escape, and his activities as an abolitionist.

This book is recommended as supplementary reading for upper elementary and intermediate grades.

Children of Africa: A Coloring Book. Washington, D.C.: Drum and Spear Press. $1.00.

Children of Africa is more than a coloring book–it is an exercise reinforcing dignity, pride, and hope in Blackness, for children and their parents. This small book is a reader for Black children as well as a medium for artistic self-expression through color, lines and form. The organization of the book invites, in fact, requires, the participation and interest of the parents in the child's activity.

This book is recommended for pre-school through third grade.

Clifton, Lucille. *The Black BC's.* New York: E. P. Dutton & Co., Inc., 1970. $3.95.

"*A* is for Africa," is how the book begins. A four-line poem defines the object or person to which each letter refers. A more complete explanation is given in a short paragraph included with each letter. Each letter refers to some aspect of the Black Experience in the United States. Even though the book is addressed to Black children, it is based primarily on Euro-American values and makes only a vague link between Africans in the United States and Africans on the continent. Recommended for use in Black

classrooms only with a teacher who has had special training and who understands African values and can, thus, supplement the text. It would be valuable in non-Black classrooms in helping to eradicate racist stereotypes.

Dobler, Lavania and William A. Brown. *Great Rulers of the African Past.* New York: Doubleday & Co., Inc., 1965. (A Zenith Book) $1.45.

These are biographical sketches of five African leaders of the 14th, 15th, and 16th centuries, arranged in chronological order. The illustrations and vocabulary make it suitable for readers from grade 4 on up.

This is recommended as classroom material for upper elementary and the intermediate grades.

Golden Legacy: Illustrated History Magazine. Vol. 1 *The Saga of Toussaint L'Ouverture and the Birth of Haiti.* Vol. 2 *The Saga of Harriet Tubman: "The Moses of Her People."* New York: Fitzgerald Publishing Co., Inc., 1966. $.25 each.

These publications present the stories of two descendants of Africans in an illustrated comics format, which is appealing to all ages and especially to beginning readers. Although easy to read, the material is presented in a strong, forthright manner. The stated intention of the publication is "to implant self-esteem in [Black] youth while dispelling myths for others." These two publications have taken a good step toward fulfilling this objective. The biographies are well written and deal adequately with the conditions under which their subjects lived and struggled. One feels the strength Mrs. Tubman and Toussaint had to have in order to cope with their situations.

Although these publications could not be used in a program by themselves, they would be very valuable supplements.

Graham, Lorenz. *Every Man Heart Lay Down.* Illustrations by Colleen Browning. New York: Thomas Y. Crowell Company, 1970. (Originally written in 1946). $3.75.

The Bible stories brought to Africa by Christian missionaries were retold in the language and thought patterns of Africans. Mr. Graham has set down the story of the birth of Christ in these patterns in a delightful book for children. Unfamiliar words are defined and explained.

Highly recommended for elementary classroom reading.

Johnson, James Weldon and J. Rosamond Johnson. *Lift Every Voice and Sing: Words and Music.* Illustrated by Mozelle Thompson. New York: Hawthorn Books, 1970. $3.95.

This is a book with the words and music for the "Black National Anthem," originally written in 1900. The illustrations, simple piano arrangements, and guitar chords make it quite attractive as a songbook and reader for young children. A sketch about the two brothers who wrote the words and music is included at the beginning of the book.

Recommended as classroom material for the elementary grades.

Leslau, Charlotte, ed. *African Folk Tales.* Mt. Vernon: The Peter Pauper Press, 1963.

A collection of folktales from throughout the continent which explain various beliefs, customs, natural phenomena, and personal relations. Each of the tales is short and would be suitable for reading aloud to early elementary grades (K-2). Children in later

elementary grades could read the tales themselves. The teacher would have to make an effort to learn the pronunciation of the African names and terms.

The volume is especially recommended for Black classrooms.

Lester, Julius. *To Be A Slave.* New York: Dial Press, 1968. $3.95.

This is a collection of excerpts from Black oral history about our experiences during slavery, the emancipation, and post-emancipation period. Illustrated by Tom Feelings, this book is excellent for teaching the history of Black people in the United States to younger children. The oral history includes, of course, folk sayings, poems, and songs as they were a part of our lives.

This book is recommended for grades K-8.

INTERMEDIATE CLASSROOM MATERIAL

Bontemps, Arna. *Black Thunder: Gabriel's Revolt: Virginia: 1800.* Boston: Beacon Press, *1963. (reprint of 1963 edition) $1.95 (paperback)*

This is a novel by an author whose work appears in many anthologies. *Black Thunder* is the only novel about a slave revolt written by a descendant of slaves that has been published in the United States. All of the nuances of Black life and interrelationships of the plantation are captured in this book.

It is recommended for use in intermediate and secondary classrooms.

_____ . *The Story of the Negro.* New York: Alfred A. Knopf, 1948. $4.19.

In this book Bontemps has written a history of African people throughout the world for young children, which he says "I would have given my eye teeth to know when I was a high school boy in California."

The history begins in Africa, including information on significant Black people as well as major events, and ends with the mid 1950's. A chronology of events in Black history listed beside comparable dates in world history is an interesting and helpful feature included in the back of the book.

This is recommended for classroom use in the intermediate grades.

Chu, Daniel and Elliot Skinner. *A Glorious Age in Africa.* New York: Doubleday and Company, Inc., 1965 (a Zenith Book). $3.75.

The Zenith Books series was initiated "to present the history of minority groups in the United States . . . through histories and biographies written by leading historians in collaboration with established writers for young people." This book reveals the magnificent history and heritage of Africa. It is a fascinating account of Central and West Africa from the 8th to the 16th century.

A Glorious Age in Africa is recommended as classroom material for the intermediate grades.

Dobler, Lavania and Edgar A. Toppin. *Pioneers and Patriots: The Lives of Six Negroes of the Revolutionary Era.* Garden City, New York: Doubleday and Company, Inc., 1965 (a Zenith Book). $2.95.

Pioneers and Patriots is a collection of easily read biographies of six Black persons who contributed their intelligence, courage, and lives to the struggle of the United States for independence and nationhood: Peter Salem, Jean Baptiste Pointe du Sable, Phillis Wheatley, Benjamin Banneker, Paul Cuffe, and John Chavis.

This book is recommended as supplementary reading for grades 6-9, particularly in non-Black learning situations.

Douglass, Frederick. *Narrative of the Life of Frederick Douglass, an American Slave.* Garden City, New York: Doubleday and Company, Inc. 1963 (reprint of the original, published in 1845) $.95 (paperback).

This is the first of three books written by Douglass about his life as a slave, his escape to the North, and his Abolitionist activities. It was followed by the publication of *My Bondage and My Freedom* (1855) and *Life and Times* (1881, revised in 1892).

All three books are recommended for information on the life of an outstanding and unusual Black for the period 1818-1895, and also as primary evidence of the life of a slave. *Narrative of the Life . . .* is especially recommended for use in intermediate and high school classrooms.

Drisko, Carol F. and Edgar A. Toppin. *The Unfinished March.* Garden City, New York: Doubleday and Company, Inc., 1967 (a Zenith Book). $3.75.

This book deals with the history of the Black man in the United States from Reconstruction to World War I. It explains much about the liberation struggle of that period.

Highly recommended as classroom material in the intermediate grades.

Graham, Shirley. *The Story of Paul Robeson.* New York: Julian Messner, Inc., 1967. $3.95.

Shirley Graham has written a sensitive, intelligent biography of a great Black singer. The book is delightfully human and readable.

It is highly recommended for the intermediate grades.

_____. *There Was Once Slave. The Heroic Story of Frederick Douglass.* New York: Julian Messner, Inc., 1966. $4.95.

This is an informative and warmly human account of the life of the great Abolitionist. The book is so competently written that it is suitable for readers at all levels from grade six through adult.

_____. *Your Most Humble Servant: The Story of Benjamin Banneker.* New York: Julian Messner, Inc., 1949. $3.95.

This is another in the series of biographies of significant Blacks done by Shirley Graham. These books are carefully researched and include much historical information, yet are easily read and interesting for all age groups. Benjamin Banneker is perhaps most famous for the surveying work which he did in helping to lay out Washington, D.C.

This book is especially recommended for classroom use in the intermediate grades.

Guy, Rosa. *Children of Longing.* New York: Bantam Books, Inc., 1970. $.75 (paperback).

Rosa Guy has collected essays written by young Blacks (teens and early twenties) in the United States from both urban and rural areas, North and South, about the way they *feel* about their lives, and about events in recent years that have particularly affected the lives of Black people.

Recommended as supplementary material for intermediate and secondary classrooms.

Hughes, Langston. *Simple's Uncle Sam.* New York: Hill and Wang, 1965. $1.75 (paperback), $3.95 (cloth).

This is a collection of warm human stories by one of the greatest Black story-tellers. Basic issues of morality are made explicit through conversations with Jesse B. Semple, a Harlem philosopher in the Black oral tradition.

This work is highly recommended for readers in grades 6-12 as well as for adult readers.

_____. *Tambourines to Glory.* New York: Hill and Wang, 1958. $1.75.

Through the use of two fictional Harlem women, Hughes demonstrates how religion in large urban communities can be misused by the unscrupulous to make large personal profits at the expense of gullible people.

This book is highly recommended for intermediate and secondary classrooms, particularly in urban areas.

Laye, Camara. *The Dark Child.* New York: Farrar, Straus and Giroux, 1954. $1.95.

This is the autobiography of an African boy born in Kouroussa, in French Guinea, a country with an old civilization in which the ancient ritualistic society of the Malinke has remained alive.

It is highly recommended as supplementary reading for grades 7-12.

McCarthy, Agnes and Lawrence Reddick. *Worth Fighting For.* New York: Doubleday and Company, Inc., 1965. (A Zenith Book). $3.75.

This book is a history of African-Americans in the United States during the Civil War and Reconstruction. It includes the many outstanding deeds of both Northern and Southern Blacks, and captures the spirit that inspired the Abolitionists and the "conductors" of the Underground Railroad that smuggled thousands of slaves out of the South between 1810 and 1850.

Recommended as classroom material for the intermediate grades.

Meltzer, Milton and August Meier. *Time of Trial, Time of Hope: The Negro In America 1919 to 1941.* New York: Doubleday and Company, Inc., 1966 (a Zenith Book). $3.75.

This book chronicles the period between the First and Second World Wars, during which the African-American population shifted from living primarily in the rural South to

the urban North. It is also the story of the painful, turbulent, and uncertain struggle for Black liberation during that period.

Recommended as classroom material for the intermediate grades.

Rollins, Charlemae. *Black Troubadour: Langston Hughes.* New York: Rand McNally and Company, 1970. $4.95.

This is a biography of one of the greatest and most prolific of Black writers. Particular attention—using excer ts and illustrations—is given to the many works Hughes wrote for children. Although intended for young readers, it is suitable for all ages.

Recommended as supplementary reading for all classrooms.

Sterling, Dorothy and Benjamin Quarles. *Lift Every Voice: The Lives of William E. B. DuBois, Mary Church Terrell, Booker T. Washington, and James Weldon Johnson.* New York: Doubleday and Company, Inc., 1965 (a Zenith Book). $1.45.

These are the lives of four Black people who have had a significant impact on the lives of their brothers and sisters. The biographical sketches are arranged in chronological order with good transitions between them.

This book is recommended as supplementary reading material for children in the intermediate grades.

Sterling, Phillip and Rayford Logan. *Four Took Freedom.* Garden City: Doubleday and Company, Inc., 1967 (a Zenith Book). $1.95.

This book is concerned with the story of four African-Americans, Harriet Tubman, Frederick Douglass, Robert Smalls, and Blanche K. Bruce, who escaped from slavery and dedicated themselves to Black liberation. This is an excellent book for students and readers seeking a greater understanding of the role each of these Blacks played in helping to secure freedom for African-Americans.

It is recommended as supplementary reading for the intermediate grades.

Walker, David. *David Walker's Appeal: To the Coloured Citizens of the World, But in Particular, and Very Expressly, to Those of the United States of America.* New York: Hill & Wang, 1965 (reprint of the original published in 1830). $1.25 (paperback).

This is a copy of the third revised edition of Walker's *Appeal,* first published in 1827. Information from a primary source about the efforts of Black people to secure our liberation is quite valuable.

Recommended as resource material for teachers and for use in classrooms on the intermediate and secondary levels.

Walker, Margaret. *Jubilee.* Boston: Houghton Mifflin Co., 1966. $.95 (paperback).

This book is written by a Black woman who learned this story from her maternal grandmother. This is one of the few novels written about slavery and Reconstruction from the perspective of slaves.

It is recommended as material for intermediate and high school classes in literature and social studies.

SECONDARY CLASSROOM MATERIAL

Delany, Martin. *Blake; or The Huts of America.* Boston: Beacon Press, 1970 (originally written in 1861). $3.95 (paperback).

This is a political novel originally published in serial form in The Weekly Anglo-African, November 1861-May 1862. It is incompletely published here because some of the chapters were not located.

Delany has sometimes been called the "father of Black Nationalism," and this book is important because it reveals a political ideology similar to current thinking among Blacks–presented in the form of a novel about the life and activities of a slave.

It is highly recommended as reading material in social studies and literature classes, and as resource material for teachers.

DuBois, Shirley Graham. *His Day Is Marching On: A Memoir of W.E.B. DuBois.* Philadelphia: J. B. Lippincott Company, 1971. $6.95.

Here is an intimate study of one of the greatest and earliest spokesmen for Black liberation, written by his wife, dealing not only with personal occurrences, but also with historical events.

This is recommended as supplementary material to DuBois' own autobiography and also as reading material for high school students.

DuBois, William E. B. *Autobiography.* New York: International Publishers Company, Inc., 1968. $3.25 (paperback).

DuBois' intent in this book was "to review his life as frankly and fully as he could." With the directness and honesty so decisively characteristic of him, he reminds the reader of the intense subjectivity that inevitably permeates an autobiography; he offers this account of his life as he understood it and as he "would like to believe" it had been.

This is recommended as resource material for teachers for historical as well as biographical information. It could also be used in classrooms for grades 11 and 12.

_____. *Black Folk Then and Now: An Essay in the History and Sociology of the Negro Race.* New York: Henry Holt & Co., 1939.

DuBois attempts here to destroy the myth that men of African descent are innately backward. Beginning with a brief account of the history of Africa, DuBois destroys the belief that until the coming of the white man Africa had no history worthy of consideration.

Recommended as supplementary reading for high school classrooms and also as resource material for the preparation of curriculum guides.

_____. *John Brown.* New York: International Publishers Company, Inc., 1962 (lithographed copy of the first edition, published in 1909). $2.85 (paperback).

The eminent Black scholar DuBois wrote this, another of many biographies of John Brown, to treat the facts uncovered by other writers "from a different point of view, . . . the viewpoint . . . of the little-known, but vastly important inner development of the Black American," for John Brown knew Black Americans and "felt, as few white Americans have felt, the bitter tragedy of our lot."

This book is recommended as resource material for the development of curriculum guides and as classroom reading for high school students.

_____ . *The Souls of Black Folk.* New York: Fawcett Publication, 1961 (a reprint of the 1903 edition). $.75 (paperback).

This is a collection of analytical and interpretative essays concerned with Black people in the United States from the abolition of slavery up to the turn of the century. In this book lie buried many things that, if read with patience, may show the strange meaning of being Black at the dawning of the twentieth century. When it appeared, it heralded a new approach to social reform on the part of African-Americans—an approach of patriotic, non-violent activism that achieved its first success only a decade ago.

Recommended as resource material for teachers and also for classroom use on the secondary level.

Gatheru, Rueul Mugo. *Child of Two Worlds: A Kikuyu's Story.* Garden City: Doubleday and Co., Inc., 1966. $1.25 (paperback).

An autobiographical account by a Kenyan student who was studying in the United States during the Mau Mau war of liberation in his homeland. This is a rare account of growing up in East Africa, with an introduction by St. Clair Drake.

Recommended as supplementary reading for high school classrooms.

Hughes, Langston. *The Ways of White Folk.* New York: Alfred A. Knopf, 1969 (reprint of the first edition, 1933). $4.70.

This is a delightful collection of short stories about the various types of relationships Blacks have with non-Blacks in the United States, written by one of the most prolific Black writers to date.

It is recommended as supplementary reading for all classrooms.

Jackson, George. *Soledad Brother.* New York: Bantam Books, 1970. $1.50 (paperback).

This book contains letters written in prison by George Jackson. The letters perfectly articulate the road traveled by their author. There are letters in the book to his family, his friends, and his lawyer.

This book is recommended for high school students seeking information on young Blacks who are forced to live their lives behind prison bars. Jackson's violent death in August 1971 gives the volume an added sense of urgency.

James, C.L.R. *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution.* New York: Random House (2nd edition, revised), 1963. $2.45 (paperback).

The story of the most successful slave revolt in history, the one that led to the creation of the Republic of Haiti, is told in this book. "The history of the San Domingo revolution (is) largely a record of (Toussaint L'Ouverture's) achievements and his political personality."

This book is recommended as resource material for the preparation of curriculum guides for all grades, and as classroom reading for secondary students.

Jones, LeRoi and Larry Neal. *Black Fire: An Anthology of Afro-American Writing.* New York: William Morrow & Company, Inc., 1968 (Apollo Edition). $3.50.

This is a collection of essays, poems, fiction, and drama. It is included here because, unlike most of the recent anthologies of Afro-American literature, it includes material expressing the ideas of those Blacks who are in the vanguard of the current liberation thrust.

Recommended as supplementary reading material for high school classrooms.

Locke, Alain. *The New Negro.* New York: Atheneum, 1969 (reprint of the 1925 original). $4.25 (paperback).

This interpretive anthology was published during the Harlem Renaissance and was "the definitive presentation of the artistic and social goals of the new (Black) movement." As important as the poems, short stories, and essays collected in the original edition are Robert Hayden's introduction to the 1969 reprint, and the extensive bibliographies included at the end of it.

Excerpts from this book are recommended for use in high school literature classes and the book as a whole as resource information for teachers.

McKay, Claude. *A Long Way From Home.* New York: Harcourt, Brace and World, Inc., 1970 (a reprint of the 1937 edition). $2.85 (paperback).

Claude McKay was one of the outstanding poets of the Harlem Renaissance. This is his autobiography with an introduction by St. Clair Drake for the reprint.

It is recommended as resource material for teachers and as supplementary reading for secondary classrooms.

Randall, Dudley and Margaret G. Burroughs. *For Malcolm X: Poems on the Life and Death of Malcolm X.* Detroit: Broadside Press, 1965. $4.95 (paperback).

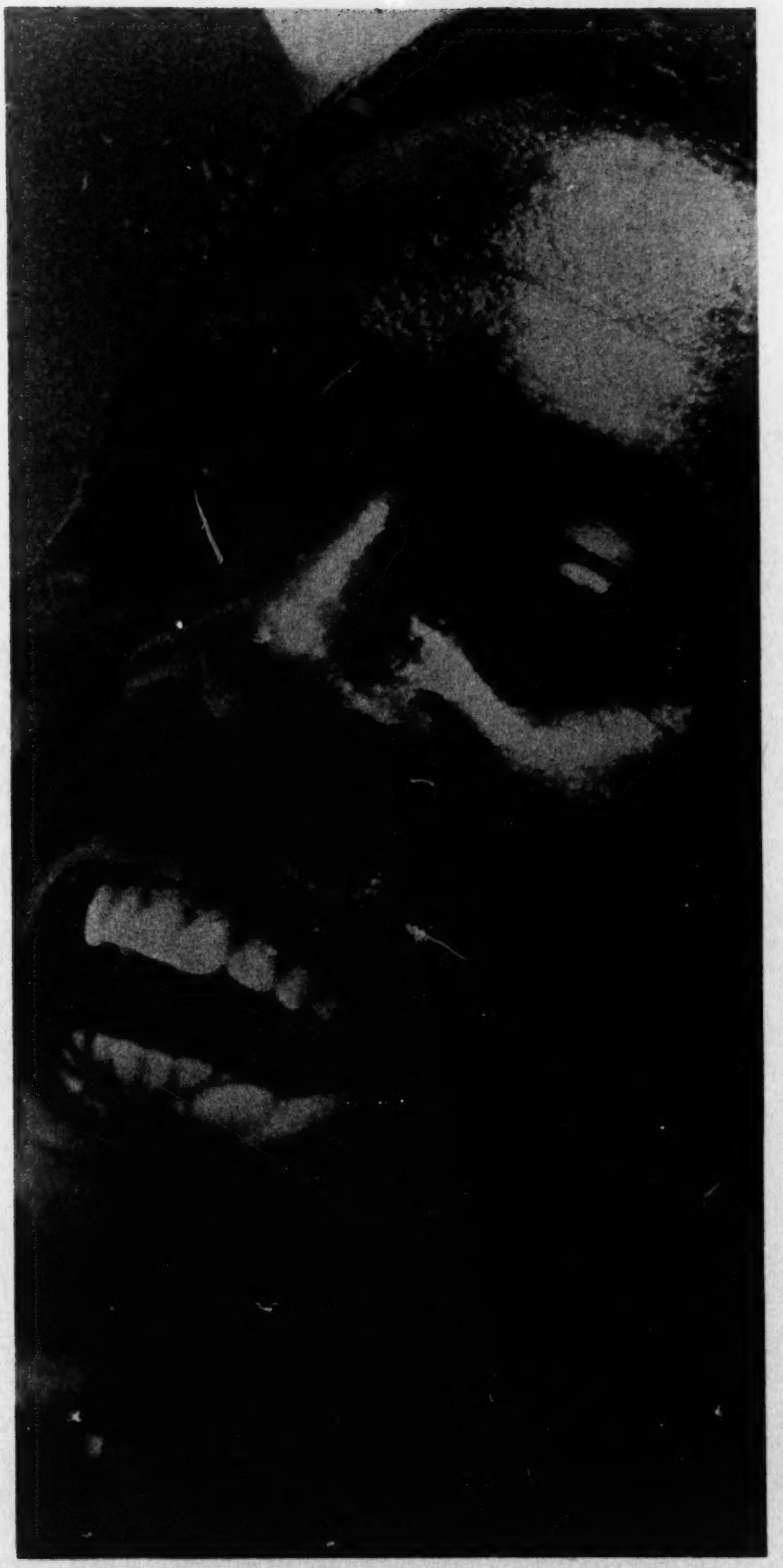
In addition to the collection of poetry by young as well as established Black poets there is also a short biography of Malcolm X and a preface and eulogy by the Black playwright and actor, Ossie Davis. Photographs and biographical sketches of the contributors are also included.

It is recommended as supplementary reading material for all classrooms.

Truth, Sojourner. *Sojourner Truth: Narrative and Book of Life.* Chicago: Johnson Publishing Co., 1970. $4.50.

This work is a collection of biographies, essays, and brief commentaries on Sojourner Truth liberally supported by her own comments on a multiplicity of subjects. The volume tells the story of a woman who was a revolutionary. The telling of her life has ramifications for the millions of unknown Black women who, despite repression, played a vital role in sustaining Black people.

Recommended as supplementary material for secondary classrooms and for adult reading.



TEACHER RESOURCES

Abraham, W. E. *The Mind of Africa.* Chicago: The University of Chicago Press, 1962. $1.95 (paperback).

This book was written by a Ghanaian scholar about the "historical processes now moulding the continent of Africa." In it he compares the ideology and philosophy of traditional African society to that of non-African societies, particularly the western world.

It is highly recommended as a resource for teachers seeking to increase their knowledge and understanding of African peoples. The concepts presented could also be adapted for preparing curriculum materials on the Black Experience.

Ajayi, J. F. Ade. *Christian Missions in Nigeria 1841-1891: The Making of a New Elite.* Evanston: Northwestern University Press, 1965. $6.50.

This is a Nigerian scholar's in-depth study of fifty years of missionary activity, and its ramifications, in his country. An extensive bibliography of both primary and secondary sources is included.

Recommended as resource material for teachers.

____ and Ian Espie. *A Thousand Years of West African History: A Handbook for Teachers and Students.* Ibadan, Nigeria: Ibadan University Press, 1965. $5.50.

This book was developed for the teaching of African history in African colleges. It is a collection of articles on different phases of West African history with topics for further study and a bibliography.

It is recommended as resource material for the development of curriculum guides for all grades.

Bailey, Ronald W. *Black Business Enterprise.* New York: Basic Books, Inc., 1971. $12.50.

This is the first truly comprehensive source book on Black economic development–its history, current status and future prospects–ever published. Included is the broad spectrum of contemporary thought on paths to Black economic development–from capitalism to socialism, from integration to separatism.

Recommended as resource material for teachers seeking a fuller understanding of the economic aspects of the Black Experience.

Banks, James A. *Teaching the Black Experience, Methods and Materials.* Belmont, California: Fearon Publishers, 1970. $2.50 (paperback).

This book is primarily concerned with methods and approaches that can be used to create an effective learning environment for the study of race relations and the Black Experience in the United States. It establishes a rationale for teaching the Black Experience and explores ways to help the teacher organize lessons on the Black Experience and to determine the relationship of these lessons to the regular school curriculum. Techniques for formulating clearly stated behavioral objectives, effective learning experiences, and sound evaluations are also included.

It is highly recommended as an invaluable resource for teachers, administrators, and

curriculum coordinators endeavoring to provide an accurate picture of the Black Experience. This book is invaluable to anyone desiring to develop skills in teaching the Black Experience.

Bennett, Lerone. *Before the Mayflower: A History of the Negro in America 1619-1964.* Chicago: Johnson Publishing Co. 1964 $2.45 (paperback).

This book is a full history of the African-American, from his origins in the great empires of the Nile Valley and the Western Sudan through the revolt of the 1960's. This book also deals with the trials and triumphs of Black people in the United States in our efforts to secure our liberation.

It is recommended as a source of reliable historical information for use in preparing curriculum materials for all grades, and would also be useful as a text for secondary classrooms.

Bontemps, Arna. *Great Slave Narratives.* Boston: Beacon Press, 1970. $2.95 (paperback).

These are primary documents, written by slaves. Olaudah Equiano's slave narrative is particularly interesting because of the author's vivid recall of his African home.

This is recommended as resource material for teachers and also as material that can be adapted for use at all grade levels.

Cartey, Wilfred and Martin Kilson (editors), *The Africa Reader.* (2 volumes). New York: Vintage Books, 1970. $2.45 each.

These two volumes provide an excellent introduction to the panorama of African writings. Volume I (Colonial Africa) includes selections on Africa's reactions to European conquest and the adaptations to European rule.

Volume II treats African institutions, the movement for independence, African political thought, and the present liberation struggle. Highly recommended for both students and teachers.

Cleage, Albert B., Jr. *The Black Messiah.* New York: Sheed & Ward, 1968. $6.50.

This is a book written by a "black man talking to black people" about the necessity for the "Church (to) reinterpret its message in terms of the needs of a Black Revolution." Reverend Cleage is the pastor of the Shrine of the Black Madonna in Detroit. This book is a collection of his sermons which give valuable insight into the possible role of the Black Church in the Black movement for liberation.

It is recommended as resource material for teachers seeking an interpretation of Black Power.

Ernest Cole. *House of Bondage.* New York: Ridge Press, 1967. $10.00.

This book is a series of pictures with text describing the life of Africans under the racist system of apartheid in South Africa. The pictures were taken over a period of seven years by a young African, Ernest Cole, who exiled himself in order to get his work published. Mr. Cole also wrote the text accompanying the pictures. The life depicted is cruel and harsh, but an aspect of life in Africa that must be included if an accurate picture is to be disseminated.

It is recommended for use in all classroom types on the intermediate and secondary levels, and especially to help sensitize teachers to the realities of the Black Experience.

There may be a tendency for some to interpret this book as an example of Blacks living elsewhere in worse and more rigidly segregated conditions than in the United States. However, if this interpretation is used it should be balanced by a reminder that the United States supports the South African regime and that some of the wealth of this country is derived from United States investments in South Africa.

Cook, Mercer and Stephen E. Henderson. *The Militant Black Writer: In Africa and the United States.* Madison: The University of Wisconsin Press, 1969. $1.95 (paperback).

Two Black professors view the Black Movement in terms of the Black writer. Professor Cook traces the development of African consciousness through the works of representative African writers, from the nineteenth century to the present. Professor Henderson examines the intricate relationships among Black writers and the development of Black consciousness in the United States. Interesting parallels and differences between the two are noted.

This book is recommended as resource material for teachers seeking information about Black writers from the Black perspective, and as an aid in the preparation of curriculum materials on Black writers.

Cruse, Harold. *The Crisis of the Negro Intellectual.* New York: William Morrow and Co., Inc., 1967. $10.00 (Also available in an Apollo Edition paperback, $3.50).

This book is an analysis dealing mainly with Black intellectuals and the organizations in which they were involved in the struggle for survival. It is a personal account, but the historical information included is of value.

Recommended as resource material for teachers.

Drake, St. Clair and Horace R. Cayton. *Black Metropolis.* New York: Harcourt, Brace & World Inc., 1970, revised edition, two volumes, $2.85 each (paperback).

Black Metropolis is the classic study of Black urban life. Researched by an impressive team of social scientists, it takes as its subject one of the largest Black communities in the world, Chicago's inner city "Bronzeville," and surveys it with the combined methods of the sociologist and the social anthropologist. Volume I deals primarily with race relations, and Volume II with life-styles in the Black community.

This book is recommended as resource material for teachers seeking information about the lives of Black people in a Northern city.

DuBois, William E. B. *An ABC of Color.* New York: International Publishers Co., Inc., 1963. $1.35 (paperback).

This book chronicles sixty years of the life of a great man, Dr. W. E. B. DuBois, a social scientist, historian, and pioneer in the Black liberation struggle–in the United States and in Africa. These selections from his writing of more than a half century were chosen by Dr. DuBois himself shortly before his death in Ghana in 1963.

This is recommended as resource material for teachers and parts of it can be adapted for classroom use for all grade levels.

_____. *Black Reconstruction in America.* Cleveland: World Publishing Co., 1967. (Originally published in 1935). $3.95 (paperback).

In DuBois' own words, "This book seeks to tell and interpret these twenty years (1860-1880) of fateful history with especial reference to the efforts and experiences of the (Blacks) themselves." This remarkable job of research, writing, and interpretation is a full-scale study of the role of Blacks in the political, economic, and social Reconstruction of the South after the Civil War. DuBois combined his own new research with an intensive and critical re-examination of existing works on the period to produce what still stands as a monument in historiography. It is impossible to enumerate all that DuBois achieved with *Black Reconstruction.* It demands reading in its entirety. The chapters entitled "The Propaganda of History," "The Counter-Revolution of Property," and "Back Toward Slavery" are highly recommended.

This is recommended as resource material for teachers and for the preparation of curriculum guides.

_____ . *Dusk of Dawn: An Essay Toward an Autobiography of a Race Concept.* New York: Schocken Books, 1968 (originally published in 1940). $2.45 (paperback).

The theme of this, one of DuBois' most influential books, is stated in its subtitle. As DuBois said, it was "meant to be not so much (his) autobiography as the autobiography of a concept of race, elucidated, magnified and doubtless distorted in thoughts and deeds which were (his)." This is more the story of all Blacks, though much of it is autobiographical. A fine view of what it was like to be a Black person in 1940 is given in "The Colored World Within." The reader also gets a look at the development of the early phases of the Civil Rights struggle, its causes, and the role DuBois and others played. Chapters Five and Nine provide some insight into how, why, and when DuBois "first set foot on African soil."

Recommended as resource material for teachers for the preparation of curriculum guides, and for background reading.

_____ . *The Negro.* New York: Oxford University Press, 1915 (reprinted 1970). $1.95 (paperback).

This book attempts "to pull together into one succinct but comprehensive whole the different elements of African history." The first eight chapters are devoted to African history. In the final four chapters DuBois tackles the problems of the African Diaspora, which have recently interested many historians. A pioneering work.

This is recommended as resource material for teachers.

_____ . *The Suppression of the African Slave Trade to the United States of America, 1638-1870.* New York: Schocken Books, 1969 (originally written 1896). $2.45 (paperback).

As the first volume of the Harvard Historical Series, originally published in 1896, this work attempts to spell out the origins and consequences of slavery in the young United States. It was DuBois' first serious piece of research, but he did not allow himself to remain detached from his subject. He spelled out the implications of his scholarship and raised moral questions about the nature of slavery that had not been raised before.

Recommended as resource material for the development of curriculum packages for all grades.

_____ . *The World and Africa.* New York: International Publishers Co., Inc., 1947. $2.65 (paperback).

In this classic review of African history, Dr. DuBois documents the historic injustice of the rape of Africa from the slave trade to the partition by European powers. He does this against a background of the vast contribution of ancient and modern Africa to world culture, industry, and peace. Here are gathered little-known facts that have been concealed by the conspiracy of silence among historians.

This is highly recommended both as resource material for preparing curriculum guides and for background information for teachers.

Essien-Udom, E. U. *Black Nationalism.* New York: Dell Publishing Co., Inc., 1964. $.75 (paperback).

Black Nationalism is an account of the historical background, structure and spiritual nature of the Nation of Islam in the United States (Black Muslims), written by a non-Muslim. This book is essentially about the evolution of Black nationalism in the United States, which, as described by the author, represents "the effort of thousands of [Blacks] to resolve for themselves this fundamental problem of identity and to provide a context for their moral, cultural, and material advancement within the limits set by the American scene."

This book is recommended as resource material for teachers.

Garvey, Amy Jacques. *Garvey and Garveyism.* New York: Collier Macmillan Co., 1963. $1.95 (paperback).

Amy Jacques-Garvey worked closely with her husband in the early phases of the work of the Universal Negro Improvement Association, and in this book she gives an inside, detailed account of the man and the movement–Garvey and Garveyism–which are now seen as the most important source of the worldwide emergence of Black pride, and the rise of great Black leaders both in the United States and Africa. Her unique contribution is a reinterpretation of Garvey's ideas to apply to current conditions.

Recommended as resource material for teachers.

_____ , ed. *Philosophy and Opinions of Marcus Garvey.* New York: Atheneum, 1969. $4.95 (paperback).

This is a compilation from "speeches and articles delivered and written by Marcus Garvey from time to time." Because of the distortions of Garvey prevalent in other media, it is important that this source be used for information about the man and this most important movement.

It is recommended as a source for teachers seeking to increase their knowledge and understanding of African people. Excerpts from this book could also be adapted for use in preparing curriculum guides for intermediate and secondary grades.

Green, Robert L. *Racial Crisis in American Education.* Chicago: Follett Educational Corp., 1969. $7.95.

This is a collection of articles by people concerned with the education of Black children. The authors delineate the educational issues in urban school communities. Factors such as the curriculum, the urban child, the language patterns of disadvantaged

Black children, teacher training, compensatory education, administrative leadership, community control of the schools, and educational separatism are analyzed systematically.

Recommended for administrators, curriculum planners and teachers seeking knowledge about the current state of affairs regarding the education of Black children.

Grissom, Mary Allen. *The Negro Sings a New Heaven.* New York: Dover Publications, Inc., 1969. $1.75.

This volume includes traditional Black spirituals taken directly from church meetings in Kentucky. Unlike many of its predecessors, this book has not been modified or monitored in terms of traditional European musical theory.

Recommended for students of Black culture in the United States and as resource material for teachers.

Jones, LeRoi. *Blues People.* New York: William Morrow and Company, 1963. Also available in an Apollo Edition (paperback, $1.95).

Though this book is somewhat dated, it does present a clear picture of the transition that occurred between Africa and the United States for African-Americans. The music of African-Americans is the vehicle chosen by the author to illustrate this transition.

It is recommended particularly for those seeking information about African-American music and also for supplying historical information on the adaptation of Africans in the Americas. It could also be used as supplementary reading material for high school students.

Mbiti, John S. *African Religions and Philosophies.* Garden City: Doubleday & Co., Inc., 1970. $1.95 (paperback).

This book "deals almost exclusively with traditional concepts and practices in those societies which have not been either Christian or Muslim in any deep way, before the colonial period in Africa." Such concepts as time, the nature of god and rituals concerning birth, puberty, marriage and death, plus all other aspects of life are treated in this book.

Recommended as resource material for those seeking a full understanding of the African personality.

McGuire, Lois Patricia. "An Examination of the Dramatic Identification Process for Children and Its Validity for the Afro-American Child." An unpublished master's thesis, Ohio University, Athens, Ohio, 1969.

This thesis critically examines ten plays for children written about Black people or including Black characters. It points out the strengths and weaknesses of the plays and characterizations. The general conclusion is that much work needs to be done in this area: writing plays for Black children and the critical examination of plays which Black children view.

It is highly recommended for teachers seeking information on dramatic materials available for the teaching of the Black Experience.

Mezu, S. Okechukwu and Ram Desai. *Black Leaders of the Centuries.* Buffalo: Black Academy Press, Inc., 1970. $10.00.

This book is analytical, not encyclopedic. Its primary concern is to identify those leaders whose "actions, ideas and ideals have moved the centuries and changed or influenced the destiny of the Black world." It is divided into fifteen convenient chapters for classroom use in a one semester course.

Highly recommended for the preparation of curriculum guides and as a high school textbook.

Muhammad, Elijah. *Message to the Blackman.* Chicago: Muhammad Mosque of Islam No. 2, 1965. $3.50.

This book explains the program and beliefs of the Black Muslims and must be regarded as the authoritative source because it was written by the Honorable Elijah Muhammad, the leader of the organization.

It is recommended for those seeking accurate information about an organization of which thousands of Blacks are members.

Nyerere, Julius K. *Uhuru na Ujamaa* (Freedom and Socialism). London: Oxford University Press, 1968.

This volume contains a selection from writings and speeches by the President of the United Republic of Tanzania, 1965-1967. The selections reveal why Tanzania is one of the leading states of Africa.

Highly recommended as source material for teachers and students.

Okoye, Felix N. *The American Image of Africa: Myth and Reality.* Buffalo: Black Academy Press, Inc., 1971. $8.00.

This book is especially recommended as a resource for teachers who have misconceptions about Black people. It deals with the persistent myths about Africa and their perpetuators. The extensive bibliography is a good source for additional reading to further one's knowledge about Africa.

Richards, Henry J. *Topics in Afro-American Studies.* Buffalo: Black Academy Press, Inc., 1971. $3.50.

This is a collection of articles on the field of Black Studies, its direction, content and philosophical base. It is recommended as background reading for those involved in, or contemplating, the development of Black Studies programs.

Rogers, J. A. *Africa's Gift to America.* New York: Helga M. Rogers, 1270 Fifth Avenue, 1951. $7.50.

J. A. Rogers, the popular historian who began writing for the Black press in 1920, has never received the credit due him. This book traces the African background of Blacks in the United States, and goes on to cover the role Blacks have played in this country through the Civil War years. This edition also contains a supplement on "Africa and its Potentialities." Rogers deals mostly in little-known or discussed facts. One of the best features of his books is the extensive use of pictures not to be found anywhere else.

This book is recommended as resource material for teachers.

Rogers, J. A. *World's Great Men of Color: 3000 B.C. to 1946 A.D.* New York: Helga M. Rogers, 1270 Fifth Avenue, 1947. (Two volumes, $4.50 each).

These volumes collect brief biographies of Blacks from all over the world through 5000 years. Rogers gives attention to personages who are neglected in most collections of this sort. One of the most valuable aspects of the books is the fact that the persons covered were chosen from throughout the world. Documentation is supplied for checking by the doubtful.

Recommended as background reading for teachers.

Stone, Chuck. *Black Political Power in America.* Indianapolis: The Bobbs-Merrill Company, 1968. $8.50.

This book examines not only the history of Blacks in politics from the Civil War to 1968, but is a good critique of the political process in general. Stone attempts to apply the political struggles of other ethnic groups in the U.S. to that of Blacks.

Recommended as background reading for those who teach topics related to politics.

Thompson, Vincent Bakpetie. *Africa and Unity. The Evolution of Pan Africanism.* New York: Humanities Press, 1969. $10.00.

This is a truly comprehensive and very rich treatment of this important subject. Written by a Nigerian scholar, it lays out Pan-Africanism's causes, and elaborates the various phases of its development.

Highly recommended as background materials for teachers.

Woodson, Carter G. *Mis-education of the Negro.* Washington, D.C.: Associated Publishers, Inc., 1969. $4.95.

This book deals with a Black man's presentation of the problems which attend the education of Black people at the careless and misguided hands of whites. It is fearless and constructive and directed toward a closer understanding of one problem that the United States has been unable to solve successfully.

This book is recommended for teachers who would like some knowledge of our educational heritage.

Wright, Nathan. *What Black Educators Are Saying.* New York: Hawthorn Books, Inc., 1970. $7.95.

In these essays, some of the nation's leading Black educators speak of the urgent need for humanizing the nation's schools because those who represent power have a vested interest in keeping society as it is, with the minimum necessary adjustments.

This book is recommended for administrators, curriculum planners and teachers who are seeking information concerning changing the status quo in the public schools of this country.

PERIODICALS

AFRICA: Journal of the International African Institute. London: Oxford University Press, 10-11 Fetter Lane. Quarterly. $7.60 a year.

This journal contains articles in French and English on African ethnology, sociology, linguistics, politics, and economics. It also contains excellent reviews of books which are concerned with Africa and African interests.

AFRICA REPORT. New York: African Publishing Corp., 101 Fifth Avenue. Monthly, except July, August, and September. $1.00 per issue.

This periodical includes reports on African politics and industry. It is an excellent source for summaries of recent events throughout the African world.

AFRICAN ARTS/ARTS d'AFRIQUE. Los Angeles: University of California. Quarterly. $10.00 annually.

This is a magazine devoted to the graphic, plastic, performing, and literary arts of Africa, with articles in French and English.

BLACK ACADEMY REVIEW. Buffalo: Black Academy Press, Inc., 135 University Avenue. Quarterly. $7.00 a year, $4.00 for students.

This is an interdisciplinary publication devoted to the defense and elucidation of Black civilization in its varying dimensions. Articles are published on major issues confronting the Black pluriverse as well as literary and semi-technical essays dealing with various facets of Black civilization in Africa, the West Indies, the Americas, and elsewhere. In addition, reviews of literary, social, scientific, political and other major works of Black scholars and artists about the Black world are included.

BLACK LINES: A Journal of Black Studies. Pittsburgh: P.O. Box 7195. Quarterly. $6.00 a year.

An academic journal for the expression of ideas of Black origin. The journal contains the entire realm of Black interest: political, social, and economic sciences; health and natural sciences, Black art and Black studies. *Black Lines* is particularly useful for those involved in Black studies programs.

BLACK SCHOLAR: Journal of Black Studies and Research. Sausalito, Calif.: P.O. Box 908. Monthly. $10 a year.

This journal contains essays usually organized around topics of contemporary relevance to the Pan-African world. *Black Scholar* features the writings of Africans in the United States, the Caribbean, Africa, and other parts of the world.

BLACK WORLD. Chicago: 1820 S. Michigan Avenue. Monthly. $5.00 a year.

This periodical contains essays on the social, political and economic predicament of the Blacks in the United States, the West Indies, and Africa. In addition, *Black World* contains notes on books, writers, artists, and the arts, and special issues on topics such as fiction, poetry, and Black Studies.

CARIBBEAN QUARTERLY. Kingston, Jamaica: Department of Extra-Mural Studies, University of the West Indies. Quarterly. $3.00 a year.

This periodical contains critical essays, commentaries on West Indian literature, and book reviews.

CRISIS. New York: Crisis Publishing Company, 1970 Broadway. Monthly, October to May; bi-monthly, June to September. $3.50 a year.

This periodical is the official publication of the National Association for the Advancement of Colored People (NAACP) and contains articles about the organization as well as other events involving Black people.

FREEDOMWAYS. New York: Freedomways Associates, 799 Broadway. Quarterly. $4.50 a year.

Freedomways is a journal devoted to the discussion of the theory and practice of the Freedom Movement. A scholarly magazine that exemplifies the unity of knowledge and action, it contains essays written by Blacks on literature, politics, culture, activism, and education.

THE JOURNAL OF AFRICAN HISTORY. New York: Cambridge University Press, 32 East 57th Street. Quarterly. $17.00 a year.

This periodical contains expert articles and documents on African history.

THE JOURNAL OF NEGRO HISTORY. Washington, D.C.: The Association for the Study of Negro Life and History, Inc., 1538 Ninth Street, N.W. Quarterly. $7.00 a year.

This periodical, founded in 1916 by the Black historian, Dr. Carter G. Woodson, publishes articles and documents giving historical facts about Blacks that are generally unknown or overlooked.

MUHAMMAD SPEAKS. Chicago: Muhammad's Mosque No. 2, 2548 South Federal Street. Weekly. $15.60 a year, $.25 per issue.

This newspaper gives excellent news coverage, international and domestic, of events affecting and/or involving Blacks, in and outside the Nation of Islam.

AUDIO-VISUAL SUPPLEMENTS

BLACK JOURNAL.

It is recommended that all teachers and students watch the monthly television program, *Black Journal.* This program is a Black presentation that presents information on our culture–art, history, and political struggle–in an appealing format. The show has educational value for all and is particularly good for the identity quest of Black youth.

Black Journal is an offering of the Public Broadcasting Laboratories and can be viewed the last Monday of each month on most National Educational Television (NET) channels.

NOTHING BUT A MAN. 16 mm film, 90 minutes, black & white, sound. Mt. Vernon, New York: AudiO-Brandon.

The struggle of a Black man and his family to cope with the daily indignities inflicted upon them by this society and its members is graphically and accurately depicted in this film. A total picture is given of the ongoing ramifications of this struggle and the efforts of one man to maintain his pride in an environment contrived to destroy it. The understanding warmth and support of Black people for one another in the face of these problems is a beautiful picture for young Black children.

This film is highly recommended for all learning situations and particularly for use in all-Black classrooms.

OPERATION BOOTSTRAP. 16 mm film, 55 minutes, black & white, sound. Chicago: Encyclopaedia Britannica Educational Corp., 425 North Michigan Avenue.

This film clearly documents the position of Operation Bootstrap, one of the myriad of community organizations to spring up in Watts after the rebellion of August, 1965. The film's greatest strength is that it lets those people who are Bootstrap speak for themselves. We see them in the kinds of situations which are natural for them and there is little intrusion from the narrator.

This should be a very useful film for all kinds of situations, epsecially in-service and pre-service training programs for teachers, administrators, etc. The producer warns that the film is for mature audiences because of the language some of the Brothers use in expressing themselves, but this naturalness is one of the things that makes the film valuable and this can be explained to children, if it is felt to be necessary. It is recommended for grades 7-12 in the areas of race relations and social studies.

TWO BOYS IN ETHIOPIA. 16 mm, 20 minutes, color, sound. Chicago: Encyclopaedia Britannica Educational Corp., 425 North Michigan Avenue.

This film deals with the life-styles of Ethiopians dwelling in both urban and rural areas. The film shows the importance and beauty of family life, the responsibility of women, and the lavish affection given to Ethiopian children.

The dignity of the traditional Ethiopian life is depicted in this film, but there is a tendency to suggest that city life, which is more Western, is the preferred life style.

This film is recommended for intermediate and secondary grades.

YOUTH BUILDS A NATION IN TANZANIA. 16 mm film, 18 minutes, color, sound. Chicago: Encyclopaedia Britannica Educational Corp., 425 North Michigan Avenue.

This is a beautiful film dealing with the lives of the people of Tanzania and their task of building an enduring nation. The film shows the all-encompassing, positive interaction between people of different educational backgrounds and demonstrates that Tanzania as a nation works to educate and build herself for the benefit of all her peoples. Also illustrated is the important role children and women play in building Tanzania, as they too are part of a working whole.

The flaws in the film are few, but nonetheless important. The narrator off-handedly refers to the majority of Tanzania's population as "pagan" with no further comment. Additionally, he assumes that French is necessary for "a well-rounded education." Finally, a picture of a Rastafarian is shown without any accompanying explanation.

This film is otherwise highly recommended for all age groups.

APPENDICES

APPENDIX I

A GENERAL FRAMEWORK FOR THE ANNOTATION OF CURRICULUM MATERIALS ON THE BLACK EXPERIENCE

I. DESCRIPTION

A. Form: Is the material being annotated in the form of a total curriculum package, a unit, a lesson plan, teacher's guide, supplementary material (lesson for one day or hour), or suggested outline for day by day instruction?

B. Format: How is the material organized–by grade level, by topic, chronologically, etc.?

C. Rationale: What are the motivations–stated or otherwise–which led to the creation of this material? *Why* is it trying to accomplish certain objectives?

D. Objectives

1. General–What is the material trying to accomplish, stated in general terms?

2. Specific–What outcomes are expected from use of the material which can be observed in the behavior of its users?

E. Content

1. Factual–What is the factual nature of the multi-ethnic material and how does it fit into the overall curriculum?

2. Affective–What are the underlying value-assumptions and attitudes in the material?

II. EVALUATION

A. Rationale and Objectives

1. How valid are the reasons given for development of the material? Do they flow from the kinds of considerations which are likely to lead to effective materials?

2. To what extent are the general objectives of the material accomplished? How is this accomplishment or lack of it reflected in the material?

B. Accuracy: Is the material presented considered accurate both in fact and interpretation?

C. Comprehensiveness

1. If the material is generally "ethnic," does the breakdown of the amount of material on each ethnic group reflect a recognition of the extensiveness of Black contributions nationally, and in the area in which the material will be used?

2. More importantly, does the material include information that is considered essential to an effective treatment of the "Black Experience"?

D. Effectiveness

1. Does the material appear to effectively serve the general purposes of including material on the "Black Experience" in all curriculums?

2. Is the material effective in enhancing the development of important skills?

III. UTILIZATION

A. Recommended Use

1. In which of the three relevant settings—Black, non-Black, and mixed—would the material be most effectively utilized? And why?

2. What grade levels are recommended?

3. Would the material be of special interest in any particular subject area?

B. Antecedent Conditions

1. Are there important considerations regarding the students using the material (in addition to III-A) which might influence its successful use? For example, are there specific skill requirements, experiences, etc., called for?

2. What teacher background, experiences, and sensitivities are preconditions for the effective use of the material?

3. Are there implications which may be important to consider from the perspective of the community in which the material is used? For example, would certain uptight communities get even more so about a recommended visit to the local Panther headquarters?

4. List any additional considerations which are important to the use of this material—e.g., extensive library resources, which are required, the possibility of specialized field trip sites, and the like.

C. Supplementary Considerations

1. What curriculum items/experiences should be added if the material could be made effective?

2. What curriculum items/experiences should be excluded from the material because they reduce the effectiveness in accomplishing what is (should be) the intended purpose?

3. Availability of materials.

APPENDIX 2

MULTI-ETHNIC EDUCATION RESOURCES CENTER CHECKLIST

RATING SHEET FOR A CURRICULUM PACKAGE

State _____ School District _____

Title of Package _____

Grade level for which it is intended _____ Best Suited _____

Classroom type (please check appropriate one or ones for which it is best suited)

_____ Black _____ Mixed _____ Non-Black

I.	Substantive Content						
1)	African/American Politics	1	2	3	4	5	N
2)	African/American Biography	1	2	3	4	5	N
3)	African Politics	1	2	3	4	5	N
4)	African Biography	1	2	3	4	5	N
5)	African/American History	1	2	3	4	5	N
6)	African History	1	2	3	4	5	N
7)	Caribbean History	1	2	3	4	5	N
8)	Caribbean Biography	1	2	3	4	5	N
9)	Caribbean Politics	1	2	3	4	5	N
10)	African/American Folklore	1	2	3	4	5	N
11)	African Folklore	1	2	3	4	5	N
12)	Caribbean Folklore	1	2	3	4	5	N
13)	African/American Literature	1	2	3	4	5	N
14)	African Literature	1	2	3	4	5	N
15)	Caribbean Literature	1	2	3	4	5	N
16)	African/American Music	1	2	3	4	5	N
17)	African Music	1	2	3	4	5	N
18)	Caribbean Music	1	2	3	4	5	N
19)	African/American Visual Arts	1	2	3	4	5	N
20)	African Visual Arts	1	2	3	4	5	N
21)	Caribbean Visual Arts	1	2	3	4	5	N
22)	African/American Theatre*	1	2	3	4	5	N
23)	African Theatre*	1	2	3	4	5	N
24)	Caribbean Theatre*	1	2	3	4	5	N

Please list below any information included in this package, but which is not cited above and rate it accordingly, and make any comments which you feel appropriate.

25)	1	2	3	4	5	N

*Includes the Dance.

II. Instructional Procedures Suggested by this Package

1)	Course Outline	1	2	3	4	5	N
2)	Teaching Units	1	2	3	4	5	N
3)	Specific lesson plans	1	2	3	4	5	N
4)	Teacher's guides	1	2	3	4	5	N
5)	Classroom projects	1	2	3	4	5	N
6)	Topics for written work	1	2	3	4	5	N
7)	Field trips	1	2	3	4	5	N
8)	Audio-Visual aids	1	2	3	4	5	N
9)	Objective examinations	1	2	3	4	5	N
10)	Other types of exams	1	2	3	4	5	N

List below instructional procedures included in this package but which are not cited above and rate accordingly.

11)	1	2	3	4	5	N

III. Bibliography

If a bibliography is included, rate it as a whole and check the appropriate description.

For students, annotated _____	1	2	3	4	5	N
For students, unannotated _____	1	2	3	4	5	N
For teachers, annotated _____	1	2	3	4	5	N
For teachers, unannotated _____	1	2	3	4	5	N

IV. Audio-Visual Materials

If a list of audio-visual materials is included, rate it as a whole and check the appropriate description.

Annotated _____	1	2	3	4	5	N
Unannotated _____	1	2	3	4	5	N

If you notice a particular item in the bibliography or the list of audio-visual materials which you know to be spurious, please make a note of it on this page. You are also to use this space to make any other comments which you find necessary and to write a paragraph of overall evaluation.

APPENDIX III

BLACK BOOKSTORES

BLACK BOOK SHOP
446 Main Street
East Orange, New Jersey 07018

BLACK PANTHER PARTY
Minister of Defense
Box 2967, Custom House
San Francisco, California 94126

BRONZE BOOKS LIBRARY
4754 West Pico
Los Angeles, California 90019

ANGELA DAVIS BOOKSTORE
17 Broadway
New Haven, Connecticut 06511

FREDERICK DOUGLASS BOOKS
6 Warren St. Roxbury
Boston, Massachusetts 02119

DRUM & SPEAR BOOKSTORE
1371 Fairmont Street N.W.
Washington, D.C. 20009

W. E. B. DuBOIS
2227 North Broad Street
Philadelphia, Pennsylvania 19132

ELLIS BOOKSTORE
6447 South Cottage Street
Chicago, Illinois 60637

ELLIS BOOKSTORE
4234 West Madison Street
Chicago, Illinois 60624

HUGH GORDON BOOK SHOP
4509 South Central Avenue
Los Angeles, California 90011

LIBERATION BOOKSTORE
421 Lenox Avenue
New York, New York 10037

M. E. E. BOOKSTORE
2538 University Avenue
East Palo Alto, California 94303

MARCUS BOOKSTORE
540 McAllister Street
San Francisco, California 94102

THE MORE BOOKSTORE
855 Divisadero Street
San Francisco, California 94117

NATIONAL MEMORIAL AFRICAN BOOK STORE
2107 Seventh Avenue
New York, New York 10027

THE NEW BREED BOOK STORE
5000 South Vermont
Los Angeles, California 90037

TIMBUKTU
MARKET OF NEW AFRICA
462 Mitchell Street, S.W.
Atlanta, Georgia 30313

TIMBUKTU
MARKET OF NEW AFRICA
1048 Jefferson Street
Nashville, Tennessee 37208

TURNOVER BOOKS
2978 Adeline Street
Berkeley, California 94703

VAUGHN'S BOOKSTORE
10721 Mack Street–Eastside 48214
12123 Dexter Street–Westside 48206
Detroit, Michigan

APPENDIX IV
BLACK PUBLISHING HOUSES

AFRO-AM PUBLISHING CO.
1727 South Indiana Avenue
Chicago, Illinois 60616

ASSOCIATED PUBLISHERS
1538 19th Avenue, N.W.
Washington, D.C. 20001

BLACK ACADEMY PRESS
135 University Avenue
Buffalo, New York 14214

BLACK STAR PUBLISHERS
8824 Finkle Street
Detroit, Michigan 48200

BOGLE-L'OUVERTURE PUBLICATIONS
110 Windermere Road, W.5
London, England

BROADSIDE PRESS
12651 Old Mill Place
Detroit, Michigan 48239

BUCKINGHAM LEARNING CORPORATION
75 Madison Avenue
New York, New York 10016

DRUM AND SPEAR PRESS
1902 Belmont Road N.W.
Washington, D.C. 20009

EDWARD W. BLYDEN PRESS
P.O. Box 621
Manhattanville Station
New York, New York 10027

EAST AFRICAN LITERATURE BUREAU
Headquarters of the Bureau
East African Community
Nairobi, Kenya

EAST AFRICAN PUBLISHING HOUSE
Uniafric House
Koinage Street
P.O. Box 30571
Nairobi, Kenya

EMERSON HALL PUBLISHING CO.
209 West 97th Street
New York, New York 10025

JIHAD PRODUCTIONS, INC.
P.O. Box 633
Newark, New Jersey

JOHNSON PUBLICATIONS COMPANY
1820 Michigan Avenue
Chicago, Illinois 60616

NEW DIMENSIONS PUBLISHING CO.
151 West 25th Street
New York, New York 10025

PRESENCE AFRICAINE
25 bis, rue des Ecoles
Paris 5, France

THIRD PRESS
444 Central Park West
New York, New York 10001

THIRD WORLD PRESS
7850 E. Ellis Avenue
Chicago, Illinois 60619